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UNION SEMINARY REVIEW

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THE MINISTER'S MESSAGE FOR TODAY.*

By the Rev. W. Lapsley Carson, D. D.,

Pastor of the First Presbyterian Church, Richmond, Virginia.

It is an honor and a privilege to have a part in these exercises that mark the opening of another session at this great institution. Union Theological Seminary for nearly a century and a half has been devoting itself to the training of men for the Christian ministry. During the months that lie immediately before us that great work is to be continued. The students who are assembled here indicate by their very presence their desire and expectation to become preachers. This splendid physical equipment and the well trained and consecrated faculty members are dedicated to the task of enabling the students to fulfil their desires and realize their expectations.

What message are these preachers to proclaim? Next to a sound Christian character, the most important part of a preacher's equipment is his message. Unless the preacher's mind has been quickened and his heart warmed by some truth that clamors for expression, and unless, like Jeremiah, he can say, "His word was in mine heart as a burning fire shut up in my bones," he should not attempt to preach. It has been said that the difference between a good preacher and a poor preacher is that a good preacher has a sermon to preach, whereas a poor preacher has to preach a sermon.

The world will listen today to a man with a message. Wild, devastating storms are sweeping across the world. Night has

*Address delivered at the opening of the Seminary, September 17, 1941.

settled down over the earth. Our civilization is being shaken to its very foundations. Ruin threatens to engulf mankind. People everywhere, confused and baffled, are stumbling blindly to and fro, seeking some way of escape from the evils that menace them, searching for some way of salvation. Here and there, voices sound through the darkness proclaiming messages of redemption. Increased emphasis upon the social sciences, greater attention to education, economic reforms, social reconstruction and strong military measures against the alleged foes of civilization are some of the suggestions that are being made by would-be saviours of mankind. With pathetic eagerness people are listening for some message that gives promise of deliverance.

What message has the Christian preacher for such times? Any member of the generation to which I belong should speak with reticence and humility to the younger generation on such a subject. Our achievements are not such that we can point to them with pride. In the light of its effects, we cannot with much conviction recommend our own preaching as a model for others to follow. The present moral and spiritual condition of our race does not bear very flattering testimony to the quality of our religious leadership. It is to be hoped that those of you who are preparing to be preachers will do much better than we have done. Dr. James Black, who delivered the Sprunt lectures here some years ago, said that his lectures on preaching should carry the sub-title, "How It Ought to be Done; by One Who Doesn't Do It." The same sub-title might well be applied to my address today.

Fortunately we have a model of preaching that we can safely follow. The preachers of New Testament times preached with great power and effectiveness. They were men with a message. The character and content of that message may be discovered in the sermon which Peter delivered on the Day of Pentecost some two thousand years ago. Preachers who would preach with power and effectiveness to our generation must proclaim essentially the same message that Peter proclaimed.

I. Peter's Message.

Conditions in the world of Peter's day were in many respects strikingly similar to those of our day. The Roman Empire was beginning to decline and the civilization that Rome had sponsored was about to disintegrate. The history of Roman civilization was like that of all the great civilizations that have been developed on our planet. Dr. Walter Marshall Horton, in his book, *Can Christianity Save Civilization?,* discusses most helpfully the way in which civilizations rise and fall. I gratefully acknowledge my indebtedness to him for the general line of thought which this address follows. All civilizations have been organized about a central core of religion. They all move through a cycle consisting of three phases, which are in large measure determined by the relation that religion sustains to civilization. As the civilization develops there is first a stage of great religious intensity, during which culture is relatively crude. In this stage religion unifies the group that develops the civilization, defines the meaning of life, sets up ideals of character, lays down principles of conduct, provides a scale of values, constitutes the source of the impulses and inspirations that issue in the development of art, science and social, economic and political institutions, and furnishes the sanctions of morality.

There follows a period of continued religious vitality, in which, under the inspiration of religion, civilization grows, expands and becomes increasingly complex. Arts flourish. Sciences develop. Social, economic and political institutions take shape. The whole social organism functions efficiently. People generally enjoy a sense of security and well-being.

Then comes a period of religious inertia, when the fires of religious enthusiasm are burned out, when beliefs harden into dead dogmas and religious life settles down to a routine of formal observances. During this last stage civilization becomes secularized and begins to decline towards distintegration. Religion loses its hold on the people. The various phases of life throw off religious control. Attention is centered upon the means of living rather than upon the ends of life. There is a mad scramble to amass wealth. Pleasure is sought for its own sake. Life loses

its meaning. Without the unifying and directing power of religion, human activities are reduced to a state of chaotic confusion. This is usually the period when the physical sciences flourish, when mechanical inventions increase, when military conquerors arise and when skeptical philosophies enjoy popular favor. At the time when Peter spoke, the civilization of Rome had entered upon this third and final phase. It was to that state of affairs that Peter addressed himself on the day of Pentecost.

Peter had a message for his times. He may or may not have been aware that Roman civilization was on the way out. He didn't attack directly the social, economic and political problems of his day. He advocated no well wrought out program of reform. He did not present a detailed philosophy of life. He did not offer a system of theological doctrines. He did not recommend a code of ethics. Peter preached Christ. He urged the people of his day to accept the forgiveness that Christ made available by His death on the cross, to yield their lives to the control of Christ and to allow Him to become the center about which all of life should be organized.

Peter insisted that Christ was One who could be safely trusted and confidently followed because in His earthly ministry He had demonstrated His God-given power to minister to all varieties of human needs. Peter spoke of Him as one who had been approved of God "by mighty works and wonders and signs." Peter emphasized the fact that this Christ to whom he referred was a living person. His enemies, to be sure, had crucified Him, but He had been victorious over death and was a living spiritual presence in the lives of His followers. There had just occurred the marvelous experience of the coming of the Holy Spirit into the lives of the Apostles. Peter said to the people, Jesus "hath poured forth this, which ye see and hear." The preacher also emphasized the fact that Christ was a person of authority and power. Said he, "Let all the House of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Peter presented the Christ as a divine, living, approved, powerful personality, who was capable of enabling His followers to be the kind of people that they ought

to be and of developing the kind of society of which they had dreamed.

Peter's sermon produced results. Three thousand converts were made on that very day. As a result of that sermon and many others like it, a new civilization was built upon the ruins of the old. Roman civilization did go to pieces. Within a few hundred years the Roman Empire had fallen apart and Rome itself had been invaded by the barbarians. But the message of the Christian religion was abroad in the world. The number of Christians multiplied. Christ's spirit made itself felt in ever-widening circles. In the days of Constantine Christianity had grown strong enough to be recognized as the religion of what remained of the Roman Empire. A new civilization with Christianity as its central core began to emerge. At first there was little culture associated with it. The early Christians were as a rule poor, unlettered people, coming from the lower walks of life. But the Christians were characterized by intense zeal.

After the phase of religious zeal and cultural crudity there came the phase of cultural development and expansion. Christianity took over, utilized, and sanctified such values in the decaying civilization as Greek literature, art and philosophy as well as the Roman capacity for organization and efficiency. It spiritualized the tribal laws and customs of the northern barbarians. It gave a Christian significance to pagan festivals. It combined the Christian ideal of service with the pagan ideal of the military hero and produced the institution of chivalry. Monks and nuns maintained centers of culture in the midst of violence and disorder. The Church became a powerful political agency. Nation after nation was brought under its control. It amassed tremendous wealth. Life generally became better organized. Commerce increased and trade improved. Living conditions generally were better than they had ever been before over most of the continent of Europe.

As Dr. Horton points out, "By the thirteenth century, a civilization had spread over Europe to which for the first time in history the term 'Christian' could be properly applied, because Christian men had built it, desiring to do honor to their God

and to His son Jesus Christ by the way they built it."[1] This civilization took the form of the Feudal system. It was not a perfect civilization. But it was an advance beyond anything that the world had known before. Generally speaking, the whole of the organized life of that era was dominated and controlled by the Christian religion. In Jesus Christ mankind had found a new religious center about which to organize its life and had discovered fresh impulses, incentives, ideals, standards and sanctions, which made the development of a new civilization inevitable.

II. The Message of the Protestant Reformers.

In due course of time the form of civilization known as Feudalism passed into the third phase of secularization and decay. Men's minds were fascinated by the new learning of the Renaissance, stimulated by new scientific discoveries and challenged by the opening up of many parts of the world which had previously been unknown to them. Inventions multiplied. Commerce and trade flourished. Material conditions improved. People became more interested in acquiring material wealth and enjoying temporal pleasures than in cultivating the spiritual qualities of character and personality. The Church itself was so preoccupied with maintaining and extending its temporal power that it neglected the cultivation of the spiritual welfare of the people. Empty forms and conventional ceremonies were emphasized, while vital, personal religious experience was neglected. Religious faith declined. Religion gradually lost its position of domination in the life of the world. Skeptical philosophies came into vogue. Life began to lose its meaning. Having no center about which to organize itself and no unifying force of religion to hold the various elements together, the Feudalistic civilization began to fall apart.

The men whom we know as the Protestant reformers dealt with the situation that arose as a result of the distintegration of the Feudal system. Unlike the preachers of New Testament times they had no new religion which they considered superior

[1] *Can Christianity Save Civilization?* By W. M. Horton. Harper and Brothers, New York. p. 85.

to the old to offer as a new center about which the life of mankind could organize itself. They did, however, have a fresh insight into the old religion. They discovered new resources in the Christian faith. They devoted themselves to a fresh study of the Bible. They became more intimately acquainted with the Lord Jesus Christ. They, too, preached a Christ-centered message. They urged their hearers to turn from the dead dogmas and the empty ceremonial forms of a decadent Roman Catholicism and to exercise personal faith in a living, powerful, trustworthy, divine Christ. There was a real religious awakening in Protestant Reformation days. The religious life of the reformers was characterized by intense zeal. The men and women of those days had positive beliefs, a clear vision of truth, strong convictions, clear-cut ideals and well defined principles of conduct.

It was the religious intensity of Protestant Reformation days that provided the main impulse and inspiration for the development of modern civilization which we know as capitalistic democracy. People who believed that God alone had the right to rule over the lives of men refused to recognize the arbitrary authority of kings and bishops and insisted upon the right of each individual to live as he believed God expected him to live. The belief that every human soul was of inestimable value in the sight of God did more than any one thing to break down class barriers and minimize social distinctions. Thus it was that the Christian religion inaugurated the modern movement toward democracy. These people believed that hard labor in one's worldly calling was a form of self-discipline more acceptable to God than the self-mortification of a monk in his cloister. This belief led to the methodical accumulation of capital and the growth of modern industry. The ideal of these people was to work hard, so as to acquire wealth and power, and to use this wealth and power for the glory of God. Believing that self-indulgence was displeasing to God, they did not spend their earnings upon luxuries and refinements but rather upon building a financial empire which eventually spread over the whole world. It was the emphasis that Protestant Christianity placed upon the dignity of the individual that was largely responsible for the spread of popular education. Popular education in turn contributed largely to progress in science

and invention. The combination of scientific knowledge with the ideals of thrift and industry led in due course of time to the development of the mechanized industrial order with which we are familiar today. Religion continued to dominate or strongly influence modern civilization through the first phase of relative cultural crudity and the second phase of rapid cultural development.

III. The Message of the Modern Preacher.

It now appears that modern civilization has entered upon the third phase of secularization, which will end in disintegration. The vital religious impulses of Protestant Reformation days have partially spent themselves. The Church has, in large measure, become dependent upon the social and financial institutions which it helped to produce. People have lost sight of the part that religion played in the development of modern civilization. They have come to regard religion as merely one of the departments of life, to be classed along with industry, art, science and politics. Belief in the great truths that religion emphasizes has grown weaker. The force of religious sanctions of right living has become less pronounced. Individuals pursue wealth and the mechanical and financial means of securing temporal and material values instead of seeking the spiritual values that religion emphasizes. The result is the confusion, aimlessness, strife and world-weariness which characterize our times. With no religious center about which to organize itself our modern civilization is about to fall apart.

The Christian message for today is essentially the same as the Christian message that was delivered by the apostles two thousand years ago and, in modified form, was delivered again by the Protestant Reformers some three hundred years ago. Some of the things that have been associated with Christianity may be of slight value today. Some of the things upon which great emphasis has been laid in the past may even appear to be hindrances rather than helps in the present situation. Possibly some of our theological doctrines need to be discarded or restated. Maybe some of our ethical standards need to be modified. Perhaps some of our religious activities should be abandoned. Certainly we cannot claim to have an adequate ready-made program of social, economic and political reform to offer to the world. We are not in a position

to suggest new institutions to replace the ones that are tottering on their foundations. We are not capable of defining the exact form that the new civilization of the future will assume. The world will not listen long to Christian preachers when they attempt to speak on these subjects, because the world knows that the preachers themselves are in the dark where such matters are concerned.

The Christian message for today must be a Christ-centered message. We still have the Christ to offer to the world. He is still alive. He is still ready and able to make His living presence felt in the Church and in the life of every individual who yields to Him. He still exercises all authority and power, and we can say today just as truly as Peter could say it two thousand years ago, "Let all the world therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified."

We must present Christ as one who should become the center about which our emerging civilization can organize itself. We must insist that Christ be allowed to exert the same kind of influence upon life today that He exerted when Roman civilization had fallen into decay and when Feudalism was ready to distintegrate. The world must be made to understand that our Christ is divine, that He exercises all authority and power and that He has the right as well as the ability to dominate and control both the individual and the corporate life of mankind. Mankind must be urged to accept with the heart as well as with the head the great truths that Christ teaches about God, man and human destiny. We must advocate the universal adoption of Christ's interpretation of the meaning of life. We must urge the acceptance of His scale of values. We must insist that His laws must be obeyed in all of the relationships of life, that His ideals of character must be followed universally and that His guiding principles of conduct must be applied by all individuals and by all groups, whether such groups be classes, nations or races, in all of their dealings with one another. If we can persuade the modern world to allow Christ to dominate every phase of life, He will become the center about which a new and better civilization can be organized.

The civilization of tomorrow must be a world civilization, be-

cause modern methods of transportation and communication have drawn every part of our race into such close relation to every other part that the world has become a vast neighborhood. Christ and Christ alone can serve as a central core about which such civilization can organize itself. If students of anthropology are correct in their contention that all civilizations must have a religious center, the only hope of mankind in the future lies either in the rebirth of our own religion or the discovery of some new religion which can serve as a center around which a new culture can be built. There is no indication that there is any such new religion anywhere on the horizon. There is abundant evidence, however, that Christianity may experience a rebirth. There are thousands of followers of Christ in the world today who are gaining fresh insight into Christian truth, who are seeing as former generations have not seen the significance of Christ's teachings and who are beginning to discern dimly the direction in which Christ's spirit is striving to lead us. If the modern world can be brought to trust Christ, He can be relied upon to lead us out of the chaos by which we are surrounded into a new and better order.

Universal loyalty to Christ would produce a spirit of unity among the races, nations and classes of which mankind is composed. A worldwide acceptance of His revelation concerning the fatherhood of God would make it possible for this world that has already become a neighborhood to become a brotherhood, with all the children of the common Heavenly Father living together as the members of a big family. General adoption of His ideals of character, His scale of values and His interpretation of the meaning of life would constitute a strong bond of common interest and would remove many of the causes of friction and misunderstanding by which the life of the world is plagued today. A general and thorough-going application of His principles of conduct in individual and group relationships would give a common direction to all our human energies and activities and would correct the inequalities, the injustices, the cruelties, that have produced so much individual bitterness, class conflict, racial animosity and international war. Devotion to Him would provide the impulses and incentives to the development of new arts and sciences and the build-

ing of better institutions. Acceptance of the forgiveness of sin that He has made possible by His death upon the cross would remove the source of much inner tension in personal life, bring multitudes of individuals into new fellowship with God, put mankind in touch with the power of the Holy Spirit and give to men and women everywhere new vitality and the inspiring sense of being fellow-workers with God. As Christ built the Feudal civilization upon the ruins of Rome, and as He built our modern civilization out of the remnants of disintegrating Feudalism, so, if we will begin to organize our life anew about His personality, He will build upon the wreckage of the civilization of yesterday a more glorious civilization for tomorrow.

What an unspeakable privilege it is to preach in these times the unsearchable riches of Christ!

CHRISTIAN EDUCATION IN THE PLANS OF THE CHURCH.*

By the Rev. Stuart Nye Hutchison, D. D.,

Pastor of the East Liberty Presbyterian Church, Pittsburgh, Pennsylvania.

A century and a half ago, when the Constitutional Convention had completed its task, and the noble instrument which it had drafted had been adopted by the states, our nation came into being.

At that time this was a Christian nation in fact as well as name. The men who sat at the council tables of our infant Republic were, almost without exception, believers in God and the fundamental doctrines of our Christian faith. They came from godly homes. They had been educated in schools and colleges in which the Bible and religion were a regular part of the curriculum. Men reared and taught thus went into political life as a soldier goes into battle, ready and willing to give the best they had, even life itself, for their country. Public office was a holy responsibility. A Democracy laid upon such foundations is secure.

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*An address delivered before the Synod of Virginia, at Union Theological Seminary, Richmond, Va., September 10, 1941.

It is scarcely needful to remind you of the cataclysmic changes which have taken place since then. Education, outside our church-controlled schools, has been almost completely secularized. Men in power have become so afraid of arousing political opposition that they oppose any religious teaching whatever. We need only to open our eyes to see the result. This is the most educated age in our history and the most lawless. American crime has become a byword the world over. In our legislative halls sit men who are there, not for the unselfish service they may render their country in the hour of its need, but for what they can get out of it for themselves. Vicious minorities, organized to raid the public treasury that they may escape the necessity for honest labor, are threatening the financial stability of the government. These and other ominous signs of our times remind us that what a nation sows it reaps.

Two years ago the speaker sat at a dinner in Princeton next to Dr. Emil Brunner, one of the foremost theological teachers on the continent of Europe. I said to him: "It seems almost unbelievable that Germany with its long Christian tradition, a people which has given to the world many of its greatest spiritual leaders, should so soon have turned from the faith of its fathers and become pagan."

"Ah," he replied, "there is where you make your mistake. The paganism of Germany was not a sudden thing. For over half a century God and religion have been gradually disappearing from the schools of Germany. Education has become secular. A generation has arisen which acknowledges no God and no longer regards those basic moral sanctions which are the safeguard of national and international harmony and decency. That is why the churches of Germany are empty and the nation has turned its face toward the darkness in the wake of Adolph Hitler."

Can we expect our nation to arrive at any other goal if it persists in following the same road? Education is a dangerous weapon in the possession of men and women without enlightened consciences and a sense of responsibility to God. It is like starting a powerful machine, putting it in gear, and sending it careening, without a driver, through a crowded street.

There is but one sure cure for the evils that threaten our de-

mocracy and that is a return to God, a building again into young manhood and womanhood of those beliefs which make character. Without a background of Christian education democracy cannot survive.

Let us look at this thing which we call Christian education. It begins, it must begin, in the home. It would be difficult to find a man who has attained distinction as a moral or spiritual leader of his day and generation who did not come from a Christian home.

What of the future? For religion in many homes has almost disappeared. We recall that incident in the life of Hezekiah when the King of Babylon sent messengers to visit and congratulate him upon his recovery from sickness. Hezekiah treated them royally and sent them on their way. After their departure Isaiah came in and said to the King: "What have they seen in thy house?" A searching question that!

Suppose foreigners who knew nothing of our religion were to visit for a week in the average so-called Christian home. What would they see? They would see shelves lined with secular books. They would see on the tables secular papers and magazines. They would see on the walls only secular pictures. They would listen to the conversation of the dining room and the fireside. It has altogether to do with politics and gossip and sport. They would go away at the end of their time impressed with the thought that there was no religion there, or, if there was, that it plays no real part in the lives of the people who reside there. And children are growing up there taking on the color of their surroundings. Is it any wonder that God is not in all their thoughts?

Dickens in his *Bleak House* tells the story of the death of Little Joe. He was asked if he knew a prayer. The dying child looked bewildered. He replied that once down at Tom-all-Alone's had been a gentleman they said was a-prayin', but it mostly sounded to him like he was talkin' to himself. He didn't know nothin' about it, he said.

It is not difficult to find present-day parallels to this pathetic incident. One of my friends, a minister, told of being invited one evening with his brother, a missionary, to dine at the home of a fashionable acquaintance of them both. As they sat down the

hostess called on one of them to return thanks. When he had finished, the small boy of the house said, "Mother, what was that man talking about?" She was embarrassed and tried to ignore him. The child persisted: "Mother, what was that man talking about?" She had to tell him that he was praying. The child had never heard anything before like that. There are so many Little Joes.

A Christian college to fulfill its destiny must have behind it Christian homes. It is forever true, as Wordsworth said: "Heaven lies about us in our infancy." It is in its early years that a child receives the religious impressions that determine his destiny.

Some of you recall the fact that a short time ago it was discovered that of all the colleges of America Hampden-Sydney in Virginia had the largest percentage of its graduates in *Who's Who in America*. That college has never had a world-beating football team and never in its long history, until very recently, has had more than one hundred and fifty students. But this little college stands at the forefront of American educational institutions in the percentage of its graduates who have risen to high places in public life.

When the announcement was made I met a man who had been with me in a northern college. He is a well-known advertising man in New York. He had never heard of Hampden-Sydney and wanted to know something of it. So he drove to Virginia to see it and came back more puzzled than ever. And no wonder, if he did not know what was behind it. He had seen in a grove of ancient trees the plain buildings of the college, and that is all he saw. To one who knows, there is a something there which costly buildings and stately architecture could never have given it. It has not been material equipment or the erudition of her faculty alone that has given Hampden-Sydney a name in the earth. It has been also the character of her students. For over a century and three-quarters they have been recruited from homes where the Bible is loved and honored. Out of these homes they have come with the light of God in their faces and the love of God in their hearts to march in the forefront of their nation's life. Look at the list of her alumni. It reads like a national roll of honor.

This is one reason our denominational colleges have given to

the world great men far out of proportion to their size. Most of the students come from godly homes.

Christian education must begin in the home. But it must not end there. To permit it to stop there is a tragedy. Let me quote here from an address by Thomas Gates of the University of Pennsylvania:

> "Many an educator is like a builder who orders work ahead at full speed while the fires are going out under his boilers. Learning without religion, which is the mainspring of growth and character, tends too often to produce a clever, hard, self-seeking kind of success which, if it becomes widespread enough, leads to the total collapse of culture and humanity in the state and the undermining of civilization."

President Warren of Whitworth College wrote:

> "In the high name of freedom we have opened wide the doors of our universities to every ism and every teaching under the sun, save one, the teaching of God and man's relation to Him. As a result, it remains tragically true that thousands of our sons and daughters lose out of their lives loyalty and interest in the living Church of Jesus Christ. In a survey made a short time ago it was discovered that whereas only fifteen per cent of the freshmen in a certain group of universities were unbelievers, forty-five per cent of the seniors had definitely lost faith. There are many godly teachers in our state institutions of higher learning. But it also is a fact that there are scores of men and women engaged by the state who not only fail to have any personal interest in God and immortality but who scorn the Christian approach to life and its problems. As a result, statistics reveal the fact that our universities have produced but six per cent of the theological students, while the Christian college has produced eighty per cent. Only seven per cent of the missionaries who have gone to the foreign field have come *via* the university—the Christian college has produced eighty-four per cent."

Perhaps it is too much to hope that religion will be restored in our publicly controlled institutions. We are in Pittsburgh making some progress along this line through what has become known as "The Pittsburgh Plan." High School recognition is being given for work in Religious Education, thus making it possible for pupils in high schools to earn two credits toward graduation by taking

three periods a week in religious instruction. One of these periods is attendance at church on Sunday morning. Another is attendance at the Bible School, and the third is a period on school time on Wednesday mornings, when the enrolled pupils assemble in some nearby church for systematic religious instruction under a competent teacher. All expenses connected with this instruction, books, paying of teachers, etc., are paid by the churches.

The University of Pittsburgh, Carnegie Institute of Technology and the Pennsylvania College for Women have all agreed to accept these credits toward entrance requirements. Over six thousand high school students are taking these courses. This is only a step, but it marks a definite turning point in state-controlled education.

This brings us to our church-supported and controlled schools. I have already spoken of Hampden-Sydney and its part in the life of this nation. I am thinking of Davidson. Exactly one hundred years ago my father and his brother entered Davidson as freshmen. That campus, where so many leaders in the life of the South have been trained, seems particularly sacred to me. The light kindled in the lives of these two young men and, through them, in their children, will, please God, never go out.

When I hear of a girl going to Mary Baldwin I know she wlll come back with her faith intact and her Christian character usually stronger than when she went.

Out in our Middle West, not far from Kansas City, is Park College, founded a little over fifty years ago by a man who believed in Christian Education. That small institution has in its history sent out over two thousand alumni into high places in their day and generation, far more than have come from state-controlled universities ten times its size. It is the Christian part of the education received there that has set the graduates apart and lifted them above the common herd.

In western Pennsylvania is a college, Washington and Jefferson, which has given from its graduates twenty-six Moderators of the General Assembly of the Presbyterian Church. And her contribution to the Church has not been greater than to the State and to other spheres of professional activity. It would be easy to go on and name other Presbyterian colleges and what they have

given to American life. In Pennsylvania alone, in addition to the one already mentioned, are Lafayette, my own Alma Mater; Wilson College; Grove City and Waynesburg.

We must not forget that Harvard, William and Mary, Yale and Princeton were all founded to provide an education for ministers. It was out of these colleges that Christian men came in the early days of our nation to set its feet on the paths that led to national honor and greatness. It was from these avowedly Christian colleges that statesmen as well as ministers came to be the leaders of the Republic.

In our Presbyterian Church, U. S. A., we are moving toward a better support of our theological seminaries. Colleges can always rely upon their well-to-do alumni for needed help. Theological Seminary alumni are not well-to-do in the accepted sense of the term. They must depend on the Church for support. Too long have we been taking our seminaries for granted. The Government is spending hundreds of millions on West Point, Annapolis, Pensacola, San Diego and other schools where the leaders of future wars are being prepared. Are the children of this world wiser than the children of light?

As I visit colleges throughout the country I am impressed with the eagerness of students in regard to religion. Dr. Norborg, Professor of Philosophy in the University of Minnesota, has a paragraph in the introduction to one of his books which expresses this longing in the minds and hearts of thinking youth:

> "Today there seems to be a growing number of pilgrims daring to be unmodern enough to break away from the dead altars of a superstitious materialism. With Eddington they find that the nature of the physical world calls for a metaphysical basis. With Sir Oliver Lodge they have been gripped by the personally all-important question of a life hereafter. They are not spiritists; they do not know what they are; but they are seeking, they know not what. With Martin Heidegger they are frightened by the existential fear of meaninglessness over against the absolute nothingness that so mercilessly seems to swallow up their lives."[1]

Yes, they are reaching out hungry hands to the Unseen. There

[1]Sv. Norborg, *Varieties of Christian Experience,* p. 5. Augsburg Publishing House, Minneapolis, Minn.

must be some one who can take those hands and put them in the hands of God. This is our task.

In the last public address made by the late Harold McAfee Robinson, General Secretary of the Presbyterian Board of Education of the Presbyterian Church, U. S. A., he said:

> "If our colleges are to remain as bulwarks of free education in a free state, their financial status must be strengthened. Their debts must be paid; their buildings and equipment must be rehabilitated; new and urgently needed buildings must be added; their libraries must be enlarged; their laboratories must be newly furnished; their educational programs must be improved; their outlays for faculty salaries must be increased; they must have new resources for intensifying those aspects of their programs which make them distinctively Christian colleges. They must be put in a position where they may not only truly declare themselves as Christian colleges but may proudly announce that the education they offer is of the highest quality, capable of favorable comparison, standard by standard, with the education offered in the tax-supported or independent institutions."

In closing let me cite two incidents known probably to most of you. A few months ago the headlines of our papers carried the announcement of a murder in the City of Mexico. Murders in Mexico are not infrequent and many of us did not pay much attention to it. There was something in this news item that made it notable.

Many years ago there was a mission on the east side of New York that ministered to down-and-out men. One freezing cold night the door of the mission was timidly opened and a little boy edged his way in. He was a homeless street waif who had known little but cruelty and abuse. He did not know what it was to enter anywhere without being told to clear out. If he stopped on a street corner the policeman eyed him and then told him to beat it. That cold night he crept into that mission and crouched in the corner near the stove. It was so warm and comfortable. No one ordered him to leave and there he stayed till the building closed. The next night he came and the next and on for several weeks. No one bothered him, and no one bothered about him. They were too busy to think about a ragged, smelly little street Arab who had strayed in. One night he went away and the mission saw

him no more. That boy's name was Leon Trotsky. If some one had taken that shivering, hungry, friendless little lad and taught him in the fear of God, the history of the modern world might have been different.

We confidently believe that the judgment of heaven will fall upon the evil, ruthless men in Europe who are sweeping the world with blood and destruction and tears. But we must not be blind to the fact that all of those men,—Stalin, Hitler, Mussolini,—were born and reared in so-called Christian nations. They are each and all the ghastly product of somebody's neglect. The one hope for a world in which dwelleth righteousness is the rearing of a new generation in the fear and love of God.

The other incident finds place in a book recently published, *The Soong Sisters.* Nearly sixty years ago a homesick Chinese boy in Boston stowed away on a coasting vessel bound for a southern port. He was discovered and taken before the captain who asked him his name. "Charley Soong," he answered. The captain was a Christian who talked to him of God, and when they arrived in Wilmington turned him over to some good Methodist friends. General Carr of Durham became interested. The boy united with the church and went through Trinity and Vanderbilt and then back to China. He had three daughters whom he sent from his Christian home to America to be educated as Christians. One of those daughters was the wife of Sun Yat-sen, the father of the Chinese Revolution. Another is the wife of Kung, the re-organizer of the economic life of China, and the third, Mayling, is Madam Chiang Ki-shek, whose husband said of her: "She is worth to China in her fight against Japanese barbarism more than twenty divisions of soldiers." Of these girls two were educated at Wesleyan College in Georgia and the other at Wellesley. If you are ever tempted to ask, "Is a Christian education worth while?" read *The Soong Sisters.*

Hard days are just ahead in America. When the Nation starts to pay for this mad extravagance into which the country has been plunged, an era of poverty will come upon the Church. Now is the time in the providence of God to strengthen our church-supported schools, to give for this purpose until we really feel it.

Hampden-Sydney will not be harmed by poverty. It has always

been poor. Poverty made it great. Davidson, Park, Washington and Jefferson,—a time of financial stringency is the normal condition of all of them. They are better prepared than any other kind of institution to weather the storm.

The end of this war will bring to the Church the greatest missionary and educational opportunity since Pentecost. God grant us the courage to meet the challenge!

THEOLOGY IN A CHANGING WORLD.*

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That the world is changing is admitted in the statement of the subject. This has always been a changing world. Only God has the attribute of unchangeableness. Though the world has always been changing, it has never before changed so widely and deeply in an equal length of time as in our day. The changes have taken place in the spheres of politics and government, of economics and industry, of trade and travel, of communication and education, of customs and traditions, of opinions and beliefs. What changes may mark the remaining decades of this century scarcely any one would venture to predict.

But our concern now is not with these changes. We are to think about theology in this changing scene. Perhaps I can best serve the purpose of this hour by raising and attempting to answer two questions:

I. How has theology fared in this changing world?

II. What has theology to contribute to this changing world?

I.

How has theology fared in the changing scene? Has it been static or has it been changing too? It too has been marked by

*An address delivered at the General Assembly's Training School, Richmond, Va., December 3, 1940.

change. For theology has been a growing science. It did not spring full-grown from the mind of man as Minerva from the head of Jove. It has come through a long development to its present state.

This long development has not been due to man's slow invention. For the materials of theology were not invented by men. They were given—given by Him who gave all things. The truth with which theology deals was furnished to faith in creation and revelation. The task of the theologian has been that of "exhibiting the facts of Scripture in their proper order and relation, with the principles and general truths involved in the facts themselves, and which pervade and harmonize the whole." Or, according to Edwin Lewis, "the task of theology is that of explicating the revelation of God in Christ, which, in the language of Horton, meets, from on high and by the mercy of God, man's desperate need of light upon the ultimate meaning and purpose of his existence."[1]

This has been a vast labor. Many minds have been employed upon it. Slowly the data have been collected, interpreted and correlated into systems. The history of doctrinal formulation is a fascinating study. Dr. James Orr in his book on *The Progress of Dogma* depicts the rise and development of theological dogmas. Theological dogmas have long been in disfavor. I shall never forget the words of Theodore L. Cuyler in his address at the opening of Union Seminary in Virginia the year I entered that institution. Referring to the growing dislike of dogma, he warned the faculty against relaxing their emphasis upon it. Raising himself upon his tiptoes, he shouted, "Invertebrate these young gentlemen." I had never heard before and have not heard since the word "invertebrate" used as a verb meaning to put vertebrae or backbone into people.

If religious dogmas are a means of putting spine into saints, they are good things. What is a dogma? A dogma is a doctrine officially defined by the church and declared to rest upon divine authority. This definition implies that dogmas are not the creations of individual minds nor of theologians as a class. They have centuries of development, of conflict, of witness-bearing behind

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[1]*The Philosophy of Revelation,* Harper and Brothers, New York, p. 269.

them. They are the results of the reflective and collective thinking of generations of Christians.

A study of the formulations of Christian beliefs reveals a singular parallel between the historical course of dogma on the one hand and the scientific order of the textbooks on systematic theology on the other. The temporal and the logical order correspond. The articulation of the system in your textbooks is the very articulation of the system in its development in history.

Consult Dabney or Hodge or Strong or Berkof and observe the order of their treatises. And it is precisely the order in which these doctrines emerged in the course of the Church's life and experience. What does this remarkable coincidence imply? It implies that neither arrangement is arbitrary or artificial, that there is true law and sound logic in history and in theological system. This fact gives the student confidence in the validity and trustworthiness of theological construction. Of what I have been saying the point is this: theology has been and is a progressive science. It is a living thing. It has come into existence by the operation of a sound law of development.

Now life, development, progress, involve change. Change may be a sign of death and decay. It is a sign also of life. Change is essential to life and growth. So in a changing world we have had a changing theology. The change has been from the apprehension and appreciation of one phase of revealed truth after another, from less complete to more complete statements of the truth.

Well, have the thought processes of the past, have the reflective exercises of the Christian minds, the debates and controversies of differing schools of interpretation,—have the life and labors of the Christian generations, yielded results that are valid for the present and the future? Is the old theology still good theology? Or do we need a new theology? Has the theology of Paul, of Athanasius, of Augustine, of Calvin, of Dabney and of Thornwell been antiquated and invalidated by the changes which have occurred since these saints and servants of God lived and wrote?

If the old theology was ever true, it is true now. If it was valid for any time it is valid for our time, for all time. Validity as

I understand the word and use it here has in it two ideas: those of truth and value. A valid system of teaching is built of truth and possesses permanent value.

Yet there has been demand for a new theology. Years ago there appeared a volume entitled *The New Theology*. Is it possible to make a theology that would be new and true? Not as to content, as to substance. The materials of theology are now what they have been. We have had no new revelations. True, it has been said that God continued to speak after the Bible went to press. A man connected with an American university said a few years ago that each generation should add to the Scriptures of truth, should indeed write its own Bible. A student in Columbia Seminary since I became a member of the faculty held the opinion that the volume of revelation had not been closed. When I asked him what new religious truth had been given to men since the age of the Apostles, he had nothing to say.

Men have been discovering new facts in God's ancient book of creation and His more recent book of redemption, and have been making new interpretations and combinations and applications of ancient truth. But we have received no new substantive truth about the great subjects treated in theology. The great themes—none greater, none besides as great—are God, man and the God-Man. The truth about God in His nature, attributes, works and relations; the truth about man in his estates of innocence, sin and grace; and the truth about the God-Man in His person, office and work—the truth about these is now what it has been since the word of God was given to men in writing. And the changes which have occurred in the world since then have not made new truth necessary.

There are two kinds of truth: truth of reality and truth of relation between realities; truth of things as they are in themselves and in their relations to each other. Has the reality which is God, the reality which is man and the reality which is Jesus Christ changed since the books of the canon were written? Have any new relations between them been instituted or revealed since that date?

Did Jesus Christ, Son of God, Son of Man, who came to set things right in the moral sphere, accomplish the purpose of His mis-

sion? Or did He leave areas or realms of religious truth closed, which were afterwards to be opened and explored? True, the great Revealer, Redeemer, Restorer, said on the eve of his departure, I will send unto you from the Father Another who shall guide you into all the truth. But the office of the Spirit was to take of the things of Christ and show them unto us. His concern has been with implications, bringing them out; with applications, carrying them in. Has the Spirit any mission now but to bring to light and into life and activity the truth which was in Christ?

"God, having of old time spoken unto the fathers in the prophets by divers portions . . . hath at the end of these days, spoken unto us in his Son" (Hebrew 1:1-2). What could he do who should come after the Son? The Son is God's last word to man because there is nothing more to be said. Calvin says, "It is plainly declared in Hebrews that God will not in the future, as in ages past, speak from time to time by one and another, that He will not add prophecies to prophecies, or revelations to revelations, but that He has completed all the branches of instruction in His Son, so that this is the last and eternal testimony that we shall have from Him; for which reason this whole period of the New Testament, from the appearance of Christ to us in the first promulgation of His gospel even to the day of judgment, is designated 'the last time,' 'the last times,' 'the last days,' in order that being content with the perfection of the doctrine of Christ, we may learn neither to invent anything ourselves, nor to receive any such thing from the invention of others."[2]

In the treatise entitled *The Progress of Doctrine in the New Testament*[3] one of the positions taken and secured by the author is "that the course of divine teaching under the Christian dispensation shall be considered to coincide in *extent* with the New Testament Scriptures." "In speaking therefore of progress of doctrine in the New Testament," he comments, "I speak of course of communication from God which reaches its completion within those limits, constituting a perfected scheme of divine teaching, open to

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[2]*A Compend of Calvin's Institutes,* H. T. Kerr, Jr., Board of Christian Education of the Presbyterian Church, U. S. A., p. 171.

[3]By Thomas D. Bernard, M. A. The Macmillan Company, New York, pp. 4, 16.

elucidations and deductions, but not to the addition of new materials."

So the materials of theology have been in the hands of the Church from the end of the Apostolic Age, and the Spirit has been in the heart of the Church from Pentecost, the principle of its life, the source of its wisdom. It ought not to be believed, then, that the people of God have been without divine guidance in investigating and interpreting His Word and in formulating their beliefs. We have a right to believe that Christ has kept His promise given in connection with the great commission,—"Go, preach, and teach, and lo, I am with you, even unto the end." It seems to me unreasonable to suppose that His disciples then and since have misunderstood His person and work, or have missed the essential meaning and message of His mission.

So I hold with those who accept the great credal statements of the past as containing the essential truth of Christianity and regard that truth as valid for us today. The world in which we live is very different from the world of the first century or of the fourth or of the sixteenth or of the nineteenth, yet the changes in men's ways of thinking and living have not invalidated the truth of historical theology. The fundamental truths of theology no science can rightfully command us to surrender.

The personality and creatorship of God; His purpose of love and grace; sin as a distortion of divine-human relations; Jesus Christ as the incarnation of the eternal word; His sufferings and death as an atonement of sin, His present activity as the supreme power in the Christian's life; the right of Christ to universal Lordship; the obligation of the Christian to proclaim Christ everywhere as the way, the truth, and the life; His coming again to judge the world,—these, as Edwin Lewis says, are not questions falling within the domain of science.

It is possible, then, to set the fundamental claims of theology solidly in any cosmic situation and confidently affirm that the truth of said claims are valid for any age of our changing world.

But the validity of theology is one thing and the adequacy of theology is another. Validity is conditioned by truth, reality; adequacy is conditioned by form and fitness; adequacy is secured by adaptation, adjustment, and fulness of statement. If I should

bring you this lecture in Latin or Old English or in present-day terms which you could not understand, however true and valid the lecture might be in its contents, its form would be very inadequate for the purpose of the lecture.

The truth of Christianity has been given various expressions in human language. It will doubtless receive other verbal embodiments, each formulation taking note of the time for which it is made. The early Fathers labored to express eternal truth in contemporary terms. The contemporary is of course the temporary; for times change and modes of thought and of speech go out of vogue. No credal statement can be made perfectly adequate for any time, much less for all time. Hence the ever-recurring need of re-thinking and re-stating the truth to make it appealing to and usable by succeeding generations. No statement therefore can be final.

So there is in theology a permanent element and a transitory element, a constant and a variable. In other words, there is a timeless element and a timely element. In substance, constant; in form, variable; in essence, eternal; in expression, temporal and temporary.

It will not do, then, to say that all things change. The truth is that there are things that change and things that abide unchanged. There are constants among the variables, unshakables among the shaking, permanences among the passing. The stabilities are at the center while the changing and evanescent are at the circumference or on the surface.

So we can contemplate with composure and confidence the changing world about us. Christianity can live and function under any conditions under which men can live. It has existed and served under differing world views and has survived many forms of society. Ages and orders, institutions and constitutions, civilizations and cultures, have arisen and fallen since it appeared. It has infinite adaptability and can fit into any scheme of things that may come in the course of divine providence.

We have been considering the fortunes of theology in a changing world. Theology has had a long and eventful history. It has had to fight for its right to exist. Its battles have been blessings in disguise. It has been compelled by its enemies to re-

examine its positions, to redefine its principles and recast its formulations. This work of criticism and construction and reconstruction has gone on till we have a great body of established truth which is a bulwark of strength. The great creeds of the Church are monuments of victories in the past and munitions of defense for the future.

II.

The second question proposed for consideration is: What has theology to contribute to this changing world? Has it anything to offer in the way of guidance and stabilization? It has much to offer.

1. *A principle of unity for all men.* This world is in desperate need of such a principle. This earth is a scene of anarchy, mankind is in danger of self-destruction through disunion and strife. Humanity needs nothing else so much as it needs harmonization through unification.

Where lies the hope of a united world? Not in science and philosophy, not in education and legislation, not in civilization and culture, not in diplomacy and treaties, not in trade and commerce. The world never had more of these things than now and the world was never in more conflict and confusion than now. In the nature of the case these forces can never synthesize the race. The hope of unification and pacification lies in religion, not in religions, plural; but in religion, the Christian religion, which is the only religion that accomplishes the purpose for which religion exists. So long as men have religions many and gods many, the race will be divided, competing instead of co-operating.

Christian theology proclaims the unity of God and commands men of every racial variety to yield Him undivided allegiance. Christian theology presents the true and ultimate view of the universe, as theo-centric. It is not enough that the world should have a physical center. It must have a moral and spiritual center—a personal center. Men's world of thought and life may be geo-centric or helio-centric and still be torn asunder by internecine wars. But if their world should become theo-centric, God-centered, their divisions would be healed and their life brought to harmony and wholeness.

The message needed today is this: Hear, O America, hear, O England, hear, O Germany, Italy, Russia, Japan, China; hear, all ye lands, hear, O Heavens, and give ear, O Earth, the Lord our God is one Lord, and thou shalt love Him with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself. Let the rulers of this world hear the Ruler of all worlds, saying, The Lord God omnipotent reigneth. There is no God but Jehovah, and Jesus Christ is His Son. The same is sent to establish order in the world; to set up a kingdom over all kingdoms. "Whoso believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). If this message could be delivered upon the heart and conscience of all nations, then wars might cease to the ends of the earth and peace and happiness prevail.

Let me say again, the world needs a unifying principle. It is perishing for the lack of it. Christian theology has and offers that principle, the only one that will suffice, namely, the personality and universality of God, who commands all men everywhere to repent and return unto Him. The sovereignty and saviorhood of God is the message for the nations. Christianity holds out the hope of a world reduced to unity under a single Sovereign. Then they shall not hurt nor destroy in all God's earth.

The prophet in rapt vision sees the historical and traditional enemies of his nation joined with it in membership of one holy people of God. These are his thrilling words: "In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians." And whom shall they worship? The God of Israel! For "in that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth" (Isaiah 19:23-24). How was this miracle of unity and community created? By the knowledge and blessing of the one true God. The Egyptian and the Assyrian leave their gods and come to the one true and living God of Israel. When all nations shall come together to the house of the God of Jacob to learn of His ways and walk in His paths, then they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift sword against nation, neither shall

they learn war any more; for they shall walk in the light of the Lord (Isaiah 2:4-6).

2. Christian theology possesses and presents for the acceptance of men another principle of unity, namely, *the oneness of mankind in origin and nature.* The principal parts of the Apostle's famous message to the Greeks on Mars' Hill were the unity of God and the unity of mankind. It is the message of the first chapter of Genesis, the message of the whole Bible, the message which should be proclaimed from every hilltop the world over. These truths accepted then would have swept Athens clean of its numberless gods and swept away all rational ground for the Greeks' contempt of other nations. Pride and arrogance of race and nationality cannot live in the presence of these truths.

The absence of these truths from the German mind makes possible what has happened in Germany in recent months. The new faith which has arisen in that land is a denial of the truths of the unity of God and the unity of the human race. Listen to these words of the theologian of the new German polytheistic faith:

"Today a new faith has arisen: the blood-myth, the belief that to fight for the Blood is to fight for the divine in man; the belief . . . embodied with a vision that leaves no possibility for doubt . . . that the Nordic Blood presents that mystery by which the ancient sacraments are superseded and transcended." Hence arises "the new world view of our time: the soul of the people, bound to one particular race, is the measure of all our thoughts, desires, and activities, the ultimate standard of our values." "This inner voice demands today that the blood-myth and the soul-myth, Race and Self, People and Personality, Blood and Honour, these alone, these and literally nothing else, without any kind of compromise, must penetrate, support and determine the whole of life." The *mythus* "will suffer no other claimant to the supreme value beside itself." "The God whom we reverence would have no existence but for our Soul and our Blood."[4]

How monstrous! What a sin against God and humanity! The

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[4]Alfred Rosenberg in *The Myth of the Twentieth Century,* quoted by Karl Heim in *God Transcendent,* Nisbet and Company, London, and Charles Scribner's Sons, New York, p. 7.

Blood, the Blood! The blood of Germans is like the blood of Jews, of Englishmen, Africans and Turks. All men are of one species and every man a possible child of God. This truth should teach men respect for themselvese and for others, their persons and their properties. This truth should make men mutual friends and helpers instead of mutual enemies and destroyers. If every man saw in every other man whom he met the face of a kinsman, bearing the marred image of his Maker, would it not powerfully affect his thought and behavior? Would it not tend to stop aggression and spoliation? Would not this truth of the unity of the race in origin and nature tend to make wars to cease? Abraham said to Lot, Let there be no strife between thee and me, for we be brethren. Let German says to Englishman, Italian to Greek, Let there be no strife between us, for we be brethren. Then a mighty chorus of people of every tongue would catch up and repeat the angels' song: Glory to God in the highest, peace on earth, good will to men! And a ransomed race would keep universal Christmas.

3. A third service theology is qualified to render this unhappy world. Theology proclaims *a remedy for the divisive thing which keeps the world at strife.* It has a solution for the problem of sin. It is sin that keeps men from accepting the principles of unity which have been laid down. And the truths of the unity of God and of the unity of mankind will never take root and bear their legitimate fruit in human hearts until the solution of the problem of sin has been accepted and applied.

The story of the provision of this remedy is the strangest story ever told. The hero of the story, victim as well as hero, was a divine-human person. His historical name was Jesus Christ, His pre-existent names were Son of God, Word of God. He was associate with God, co-worker with God, was Himself God.

In the fulness of time this Divine One was born a child in Bethlehem of Judea and dwelt among men. He came down to earth to go through the whole of human experience from the cradle to the grave, sin excepted. The grave? Did this Divine One die? Aye, and He died not a natural death. Believe it or not, they killed Him. Sinful men in their blindness failed to recognize God in the guise of a man. They hated Him, could not tolerate Him. At the age of thirty-three they lynched Him as a religious,

political and social nuisance. Yes, God Almighty incarnate they hanged on a tree as a malefactor. The mighty Maker of heaven and earth submitted Himself to become the victim of creature man's murderous hate. And this is not mythology. It is history. It is theology.

The Son of God became the Son of Man, that is, became sharer of flesh and blood, that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage (Hebrews 2:14-15). He came that He might break down the mid-wall of partition between Jew and Gentile; between man and man, having abolished in his flesh the enmity; that He might create in Himself of the two one new man, and so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby (Ephesians 2:14-16).

Such is God's solution of the sin problem. A strange solution it may seem, but it works. On the basis of Christ's work, man is justified that sin may not condemn; sanctified that sin may not reign; glorified that sin may not be. In proportion as depravity is destroyed out of the heart, selfishness, that prolific root of all evil, is slain, and men become united under one Sovereign, Jesus Christ.

There is no other way to union, order and peace than this way, which is expounded in Christian theology.

4. Theology is fitted to render another service in this world of conflicting authorities, tribunals and opinions. It sets before men *a perfect standard of evaluation and judgment.* All persons and their actions, all that men are, have, think, say or do, must be tested and measured by this Christian criterion.

This standard is not a way of life, but a Life; not a code of morals, but a character; not a theory, but an example; not a set of principles, but a Person; not an ideal of righteousness and of all excellence, but the reality of it. This standard is Jesus, the sinless, whole, erect, radiant Christ, the incarnation of truth and holiness, who for us men and our salvation became dead, and, behold, He is alive forevermore. To Him has been given all authority in heaven and in earth. Authority is the right to speak and to be

heard, the power to command obedience and to enforce the penalty for disobedience. It is His right to rule, and none shall be able to evade or escape His dominion.

All shall stand before the judgment seat of Christ and give an account of themselves; the high and the low, the wise and the foolish, sovereigns and subjects, oppressors and oppressed, killers and killed. All shall stand before Him to be judged, each according to the deeds done in the body. Nay, He will both bring to light the hidden things of darkness and make manifest the counsels of the hearts. For He knows our thoughts before we think them and our purposes before we form them.

It is written, As I live, saith the Lord, to me every knee shall bow and every tongue shall confess to God (Romans 14:11 and Philippians 2:9-11). These writings are sure and are hastening to fulfillment. At the last the only thing that matters for man or nation is the verdict of Christ on his life. If that is the only thing that matters at last, it is the only thing that matters now. And if that verdict be adverse, it is the final disaster; for from that verdict there is no appeal. Here is the one and only totalitarian authority, and it requires and shall receive totalitarian obedience or submission.

How dire is the world's need of this knowledge! How urgent is the necessity that a voice be heard across the world crying, "Woe to thee that destroyest, and thou wast not destroyed; and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to destroy, thou shall be destroyed; and when thou hast made an end of dealing treacherously, they shall deal treacherously with thee" (Isaiah 33:1). Whence is this voice to proceed if not from the Church? The Church would not deliberately keep silent, but is it crying aloud against the treason and disaster which are making countless millions mourn? Let the fact and standard of judgment by Jesus Christ be proclaimed across the continents and the islands of the seas, that trembling may take hold upon transgressors and the weapons of their violence may drop from their palsied hands.

5. Finally, theology is prepared to make another contribution towards order in this world of confusion, namely, *a correct doctrine of teleology.* Teleology is the doctrine of end or goal. It is con-

cerned with destiny. It answers the question, Whither? Men cannot help raising the question of the Whither as well as of the What and the Whence? "O my Lord," said Daniel to the angel, "What shall be the end of these things?" What is to be the end, the final destiny, of the individual, of the Church, of the world?

Science and philosophy have their eschatologies and Christianity has its eschatology. The eschatology of science is pessimistic and depressing. The eschatology of Christianity is optimistic and exhilarating. "The Christian view of the world is positive, where that of science is negative; ethical, where the other is material; human, ending in personal immortality, where the other is cosmogonic, and ends in extinction and death."[5]

The eschatology of Christianity springs from its character as a teleological religion. It is the highest type of world view because it seeks to grasp the unity of the world through the conception of end or aim. It is only in reference to an aim or end that man can give to his life a true unity. As giving this purposeful view of life, Christianity is the teleological religion par excellence.

Its message to men and nations is *Respice finem*—"Look to the end." The final test of the quality and value of any existence or possession or institution or course of action is the test of the end. For the individual the science of theology holds out the hope of immortality. Not the immortality of the soul alone, but of soul and body, reunited in the resurrection. Man is to be reconstituted and in the integrity of his being admitted to see and share the glory of God.

As for the kingdoms of this world, they have no future except as they become incorporated with the Kingdom of God and of Christ. This Kingdom of God is the far-off divine event towards which the whole creation moves. Everybody and everything is to be estimated with reference to this kingdom. Whoever or whatever opposes its coming will ultimately be destroyed. The ancient promise to the King of Zion still stands: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

As for the world as a whole, eschatology teaches that we may

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[5]*The Christian View of God and the World,* James Orr. Charles Scribner's Sons, New York.

look for new heavens and a new earth wherein dwelleth righteousness, the heavens that now are and the earth having passed away. For the Christian, then, the future is bright with promise. Let him lift up his face towards the East and look for the orient light of a better day a-dawning.

Seeing we have such a message, such gifts of knowledge and grace and power for our sinning and suffering humanity, what manner of teachers and preachers ought we to be? And seeing we look for such events as are included in the revealed purpose of God, what manner of persons ought we to be in all holy living and godliness!

THE PREACHER'S USE OF ARCHÆOLOGY.

By the Rev. James Sprunt,

Pastor of the Westminster Presbyterian Church, Lynchburg, Virginia.

The average preacher knows comparatively little of the science of Archæology and consequently makes too little use of this admirable assistant in his proclamation of the Word. It may not be amiss, therefore, for one average preacher who has found increasing delight in this fascinating field to make a few observations concerning the study of Biblical Archæology. People hunger for reality in their search for truth and the assurance of their faith. Here is a means of dealing with reality, substantial reality, that can be seen and handled through the eyes and hands of trustworthy experts and which, carefully interpreted, may be the medium of renewed assurance and faith in the Old Book which has been handed on from generation to generation. Moreover, people have become Archæology-conscious these days. Since the spectacular discovery of the unrifled tomb of Tutankhamen in 1922, Archæology has furnished acceptable news to our papers, and the average Christian has an open ear on the subject. As for the preacher, the acknowledged religious leader to whom the people have a right to look as a student of the Bible, it is essential that he should be con-

versant with the accepted findings of Biblical Archæology. Dr. Vernon Broyles, in his helpful article in the REVIEW some numbers ago,[1] stated the case well: "The fact that Archæology has become an exact science—and the fact that, in all the world, Palestine is the chief center of interest just now—should make it self-evident that students of the Bible and leaders of our Christian faith should be familiar with what is happening in this tremendously important field. Like it or not, we are living in a day of knowledge and of fact and there is not one minister among us who does not deal with persons who are questioning everything religious and secular in the light of established knowledge . . . Hence to one who claims to be a Bible student today there is the inescapable necessity of knowing the field of Biblical Archæology, for it is today in the front-line trenches of religion."

In the average minister's study of Biblical Archæology, however, all is not as plain and easy, not to say exhilarating, sailing as some books would lead him to believe. If he confines himself to the reading of one popular book on the subject, such as, for instance, Dr. Harry Rimmer's recent volume, *Dead Men Tell Tales,*[2] and accepts at their face value the publishers' statements on the jacket (such as this one, "No man in America is better qualified to tell this story than the author of this book"), then indeed the further promise of this blurb will be fulfilled, "When you have finished this book, you will also have the refutation of the claims of higher criticism, and you will be possessed of a reason for your faith in the Bible which none can dispute!" But such a course is a hazardous one for the minister and his message, and consequently for his people. Discrimination must be exercised to read the works of men who are generally and genuinely recognized as first-hand experts in this field, and determination must be applied to read from various points of view, so that a well-balanced, accurate grasp of the facts and of their application to the truth may be attained. For, as Sir Frederick Kenyon, formerly Director and Principal Librarian of the British Museum, in his recent and admirable book,

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[1]"Palestinian Archæology and the Old Testament," by Vernon S. Broyles, THE UNION SEMINARY REVIEW, Vol. LI, January, 1940, pp. 137, 138, 139.

[2]Berne Witness Company, publishers, Berne, Ind.

The Bible and Archæology, points out, "It is possible to ask too much of Archæology; it is possible to ask too little; and it is possible to ask in the wrong way."[3] Such a course, it is true, may lead the average preacher now and then into the eddies of perplexity, as it did this one, but even so while therein it is good to get a glimpse of the whole horizon of thought. Dr. George A. Barton, whose monumental classic, *Archæology and The Bible,* has now gone through seven editions and is in this last one possibly the best single volume on this subject, sets forth the truth that "An archæological fact, or a text brought to light by excavation, is often of little significance apart from its interpretation, and the interpretation of such data frequently varies according to the point of view occupied by the interpreter."[4] And Dr. George H. Richardson, writing on the same point, says, "The difference is due, in every case, we believe, to the views of the Bible held by the individual writers."[5] Wherefore it only remains for us, having chosen this course, to sail as close into the wind of truth as possible, avoiding on the one hand the Scylla of the unwarranted assumption that all of Archæology "proves the Bible" (i. e., always, our version of it) and, on the other, sheering away from the Charybdis of "criticism run mad."[6] This we can do, lacking the first-hand knowledge of the thorough-going student and expert in this subject, only by the piloting of the Spirit of Truth, who will, we have the assurance, lead us into all truth as we yield ourselves to Him and seek the truth honestly and earnestly.

Let us, then, in discussing this subject from the point of view of the average preacher and his use of Archæology in reinforcing and illustrating his exposition of the Word, set up a few standards which may serve as channel buoys along the way and recognize some incontestable values which we may be sure to reach at the journey's end. By the way, it might be of help to all of us if all who write books on this interesting theme would establish some such boundaries as these from which they would determine never

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[3]Harper and Brothers, New York and London, 1940, p. 16.

[4]American Sunday School Union, Philadelphia, 1937, p. vi.

[5]*Biblical Archæology: Its Use and Abuse.* James Clarke & Co., Ltd. London, 1938, p. 166.

[6]A critic's comment: "Professor Jensen's work is criticism run mad."

to stray. Certainly if the preacher, the messenger of God, is to be authoritative and to carry conviction to others he must be accurate in providing his people foundations of fact from which they cannot be shaken. If we are not careful to do this, then we shall soon lose the confidence of those in our congregations who may happen to know more about what we are talking about than we do ourselves.

I. Standards.

1. The first standard that we should set up as a guide for our use of Archæology is an elementary one, but one which is nevertheless often violated by writers and preachers. It is that we should refrain from making sweeping or categorical statements about matters archæological that have room for difference of opinion and interpretation. Dr. Barton is entirely right in pointing out that "the temptation is always strong to declare that the interpretation of an ancient record which accords with one's own views must be right, but unfortunately problems in ancient history that are thus dogmatically settled do not remain settled."[7] Whenever one reads a book that has many such broad and inclusive claims, such as the volume by Dr. Rimmer already mentioned, or hears a preacher assert them from the pulpit, then one begins to wonder immediately if the author or the speaker knows what he is talking about. The uninformed in our congregations may receive such statements gladly and be bolstered by them, but is it either honest or wise to support them upon such fragile foundations? It is unquestionably a dangerous policy to pursue in the teaching of young people, as they will all too soon come in contact with other statements which will cause them much anxiety of mind, to say the least, if they have not been adequately prepared for them, and in the case of some this will lead to fatally destructive results.

As an illustration of this sort of thing, we read in Dr. Rimmer's *Dead Men Tell Tales,* where he is discussing (p. 139) the source material of Archæology: "From this common source there is a kaleidoscopic view of ancient life that thrills the observer with its ever-changing magnitude. It is almost impossible to limit the

[7] *Archæology and the Bible,* p. 277.

value of such discoveries as to the integrity of the Scriptures. In all this enormous mass of authoritative data not one single fact has ever been derived which argued against the credibility of any statement in the Bible." Now that statement would be infinitely more valuable if the author had eliminated the final sentence. But later on (p. 160) he becomes even more sweeping in his claims: "In the bewildering mass of all this evidence, which together would weigh so many tons that the figure, if computed, would appear fabulous, there is not one word, one testimony, or one fact that has contradicted or disproved one single line of the Holy Bible." Here is a zeal that lacks wisdom and judgment. For even after the comparatively restricted study that this writer has been able to give to this subject he can call to mind many statements of more competent experts that would challenge such a categorical claim, and the very fact that such a statement is made in itself undermines confidence in the book that contains it. How different is the tenor of Sir Frederick Kenyon's restrained conclusion to his chapter on "The Nature of Archæological Evidence": "It is at least the belief of the present writer that the progress of archæological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Bible narrative, and of greatly increasing our intelligent comprehension of it, and thereby our appreciation of its spiritual message, which constitutes its real value for mankind."[8] Or consider Dr. Barton's attitude in the face of certain perplexing problems caused by the evidence of the spade in apparent conflict with the truth of the Word: "A deeper faith, confident in the ultimate triumph of truth, patiently awaits further light."[9]

Another case in point would be a statement like that of Sir Charles Marston, in his book, *The Bible Is True,* to the effect that "so far as can be judged from the knowledge gleaned in the last ten years, the date of the exodus has now been definitely ascertained."[10] This is a categorical statement which will not be substantiated conclusively by Archæology by any means. Those who agree with him in his chronology, which is based upon the

[8]*The Bible and Archæology,* Harper & Brothers, New York, p. 30.
[9]*Op. cit.,* p. 277.
[10]The Religious Book Club, London, reprint, 1938, p. 172.

fixing of the date of the fall of Jericho by Professor Garstang as 1400 B. C., (and there are many), affirm that the date is thus definitely settled. But it should be recognized, and stated, in the interests of honesty that the date of the exodus is still a matter about which conservative scholars themselves cannot agree, to say nothing of the divergence of those of more critical leanings. Dr. G. Ernest Wright, in *The Biblical Archæologist* for September, 1940,[11] outlines three of the main theories which hold the field today with reference to the date of the exodus (of which Garstang's is one), and the support for each, and these are not all. To put the matter succinctly, Sir Frederick Kenyon states what can honestly be said to be the only *certain* conclusion regarding it, when he writes, "The evidence [for the date of the exodus] is neither clear nor decisive."[12] Many other such illustrations could be cited of this type of general statement which reduces the value of the true testimony of its maker.

2. Another standard that we might well set up, obviously a necessary one, is often violated. It is that we should be accurate in stating facts, in simply telling what is established truth and in giving the sources of that truth. We should know what the monuments contain, and tell the truth about them. Now we fully realize that none of us can be Egyptologists and Assyriologists and competent philologists. We have to rely, therefore, upon the translations of experts as to the actual content of the various inscriptions and tablets which the earth yields to the study of Scripture. But in our passing on of this second-hand information we ought to endeavor to stick to the facts in the case and give, or be ready to give, our authority for the statements we make. This is one of the valuable contributions of Dr. Barton's book, *Archæology and The Bible*. The whole of the second part of this volume is composed of the literal translations of many of the better-known ancient documents together with the comments as to their bearing upon various portions of the Bible.

As an illustration of a violation of this standard, let us turn to Dr. Rimmer again, in the book before mentioned. He gives an

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[11]Published by The American Schools of Oriental Research, Vol. III, No. 3, pp. 37 ff.

[12]*Op. cit.*, p. 71.

interesting account of the finding and deciphering of an alleged inscription by Moses himself, telling that he was drawn up out of the waters of the Nile by Queen Hatshepsut. Now if this were true—it is set forth as an apparent fact—then the question of Moses' chronology and the time of the exodus would indeed be absolutely settled. And who would be quicker to seize upon this wonderful testimony than Sir Charles Marston, for it fits exactly with his thesis that Moses was under the care and tutelage of Hatshepsut. But we even find him admitting, "Professor H. Grimme, of Münster, in 1923, claimed that he had deciphered the name of Moses on one of the inscriptions [at Serabit in the Sinaitic Peninsula] but this interpretation does not seem to be favorably regarded by later students of the writings."[13] The discussion of the Serabit graffiti in Sir Frederick Kenyon's very recent book confirms this sad conclusion.[14] It is too bad, but there we are! However, when I borrowed Dr. Rimmer's book from a ministerial friend he was quick to tell me that it related the discovery of an inscription written by Moses which had been found in Sinai. This, he felt, was a great find. And it would be if it could be established. The more reason it is to check up on these things and see what the real authorities say before we pass them on to our people as truth.

3. Another guide-post for our use is the necessity of distinguishing between what is confirmation of the Bible story and what is illustration of it, in the established finds and facts of Archæology. This is a distinction which is not only often overlooked but which, it must be admitted, is difficult always to maintain in the enthusiasm of one's predilections and desires. This, according to Dr. Richardson, is one of the chief abuses of Biblical Archæology,—the failure to hold this distinction in mind,—and both conservatives and liberals are guilty of it.[15] Let us endeavor to remember it. Illumination is not confirmation. Illustration is not proof.

Dr. Richardson cites an experience which he had in the course of a tour through what he termed "a splendid museum" while

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[13]*The Bible Comes Alive,* The Religious Book Club, London, Reprint, 1939, p. 170.

[14]*The Bible and Archæology,* pp. 202-203.

[15]*Biblical Archæology: Its Use and Abuse.*

preparing the manuscript of his book. He writes: "We were being shown some new acquisitions when we came to a case in which were three vases from Ur of Chaldees given by one who had recently lectured in the museum. At once the conversation came around to Biblical Archæology and the gentleman in charge of the collection said: 'Such vases must be of great interest to you as a clergyman, and you can tell those critics that we have evidence for Abraham right here in this museum.' When we asked him for the evidence he again pointed to the three vases and said: 'These came from the very town in which Abraham lived.' As if that was evidence for Abraham! We endeavored to show him that this proved the existence of Ur, but not of any particular person who was reported to have lived in that city, but this he could not, or would not, see, and we fear that he has lost faith in the theological soundness of another clergyman. He was not an expert in Biblical Archæology, and we discovered he was simply quoting the words of the lecturer who had presented the vases to the museum."[16]

Sir Charles Marston, in *The Bible Is True,* devotes one whole chapter to the subject, "The Evidence About Abraham." He closes this chapter of thirty-seven pages with this paragraph: "To sum up then this chapter: It is evident that the background supplied by recent excavations for the period of Abraham corroborates the sacred narrative. And, further, that the Old Testament chronology is as correct as is the Bible geography. In the stories themselves confirmations occur even in detail; which are evidence that the narrative was written down at a very early date, when the memory of the events was still quite fresh." One notices the use of the words "corroborate," "correct," "confirmation," "evidence," "occur in detail," but a careful reading of that chapter will demonstrate that these words are quite unjustified. The author brings out many interesting points in *illustration* of the times of Abraham which have been revealed by the discoveries of Archæology but in no single instance does he present what could honestly be called evidence or confirmation of Abraham or of the Scriptural record of his life and actions. The simple reason for

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[16]*Biblical Archæology: Its Use and Abuse,* pp. 52, 53.

this is that Archæology has not yet found any definite confirmation of these facts of revelation. Certainly the Biblical record is true, but on this particular biography therein the earth as yet has not yielded any tangible confirmatory evidence. As an example of the author's failure to distinguish between illustration and confirmation in this chapter, note the following item:[17] "Another interesting confirmation of the Isaac story was noticed by Petrie [Sir Flinders Petrie] when he excavated the palace on the great Tell or Mound of Gerar. Standing on the summit he observed that he could see directly into the tents of the Bedouin camping-ground below the mount. In consequence of the fact that the wind nearly always blows in one direction in this district, the opening of these tents always face the palace; and doubtless have always done so. After Isaac told Abimelech, king of the Philistines, that Rebekah was his sister, the story runs as follows: 'And it came to pass when he had been there a long time, that Abimelech, king of the Philistines, looked out at a window, and saw, and behold Isaac was sporting with Rebekah his wife, and Abimelech called Isaac and said, Behold of a surety she is thy wife.'" Now without remarking upon the faultiness of this whole process of reasoning one may at least observe that this incident could by no stretch of the imagination be truly regarded as a confirmation, archæologically speaking, of the story of Isaac.

II. Values.

However rewarding would be the search for further illustrations of these things, let us pass on to certain conclusions that we may reach as to the values of Archæology to the student and preacher of the Word of God. Among many that could be named I suggest but five.

1. The work of the archæologist affords many actual confirmations of the Scriptural record. Personages, events and sites recorded in the Bible have been exactly verified by the excavator. Although it is true, as Sir Frederick Kenyon points out again and again in his recent book,[18] that comparatively few archæological

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[17] *Op. cit.*, p. 131.
[18] *The Bible and Archæology.*

discoveries bear *directly* on the Bible narrative and that their greatest contribution is indirect, nevertheless many of the monuments of the ancient past do contain the names and places and events which fit exactly, or as nearly as they can be placed, into the actual story of the Bible.

There is, for instance, the celebrated Taylor Prism which is, or was in more halcyon days, one of the prizes of the British Museum. It is a hexagonal clay tablet which in cuneiform characters describes the conquest of Judah by Sennacherib, King of Assyria 705-681 B. C., and on which he sets forth the fact that he had Hezekiah shut up in his royal city of Jerusalem like a caged bird, and so forth. The material on this prism parallels that in chapters 18 and 19 of 2nd Kings and Isaiah 36 and 37, although there are different views as to the reconciliation of them in some details. Or there is the Moabite Stone, which was first found in 1868, later broken in pieces by the Arabs, then recovered and put together, and now forms one of the cherished exhibits in the Louvre, if it has not been transferred by the German conquerors to Berlin. It mentions the name of "Omri, King of Israel" and of his warfare with the Moabites. Mesha, King of Moab, the maker of the inscription, is mentioned in 2 Kings 3:4. No less than fourteen place-names on this Moabitish inscription are found in the Bible. Or we might refer to the Siloam Inscription as one of these confirmations of the truthfulness of the Scriptural record. Now in Istanbul, it was found in 1880 on the right wall of the tunnel that connects the Virgin's Fount at Jerusalem with the Pool of Siloam and is believed to have come from the days of Hezekiah, who made a conduit to bring water into the city as told in 2 Kings 20:20. There is the great inscription of Sheshonk I (954-924 B. C.), the founder of the twenty-second Egyptian dynasty, the Shishak of the Bible, on the wall of a pylon which he erected at the Temple of Amon at Karnak, telling of his invasion of Canaan, as described in 2 Chronicles 12:2, 4, 9. Many of the towns he conquered and listed are found in the sacred narrative. Kirjath-sepher was a fortified town of Judah that had many vicissitudes in its long history and underwent several successive destructions, as related in the accounts of Joshua (10:39), Judges (1:13), 2 Chronicles (12:2-4), 2 Kings (25:9) and Jere-

miah (34:7, 22). The story of the excavation of its present mound, Tell Beit Mirsim, under the direction of Drs. Melvin G. Kyle and W. F. Albright, is fascinatingly described at length in Kyle's *Excavating Kirjath-sepher's Ten Cities* and partially in Albright's *The Archæology of Palestine and the Bible.* This gradual unveiling of an old story is that of burned and destroyed towns on the same site, exactly in accordance with the periods mentioned in the Scriptures. One of the Palestinian "digs" which has received much publicity is that at Megiddo, in the plain of Esdraelon. This was one of the chariot cities of Solomon, as we read in 1 Kings 9 and 10, where he kept some of his 1,400 chariots and 12,000 horsemen, and the horses which he brought "up out of Egypt in droves." In 1928-1929, an Englishman, Mr. P. L. O. Guy, working upon a Rockefellow grant, uncovered these stables of Solomon. Well-preserved stalls were found for 300 horses, with adjoining quarters for grooms and space for chariots. The extremely valuable work of Professor John Garstang in the excavations of old Jericho are most interestingly described in detail by Sir Charles Marston in his books already mentioned. "There is here," writes Sir Frederick Kenyon, "a very remarkable correspondence with the Old Testament narrative."[19] Dr. Nelson Glueck has recently put us in his debt by publishing his splendid description of the discovery and certification of Ezion-geber, Solomon's seaport on the eastern arm of the Red Sea, and the extensive mining and smelting sites in the Wady Arabah dating to the time of Solomon, with many other things of great interest, in his book, *The Other Side of Jordan.*[20] And besides these many outstanding achievements, there have been many small incidental discoveries, such as the finding of a clay seal in the important uncoverings at Lachish inscribed: "The property of Gedaliah, who is over the house." It is quite reasonably and generally supposed that this is actually an impression of the seal of the unfortunate governor of Judah, appointed by Nebuchadnezzar, who had charge of Jeremiah and was later treacherously murdered (Jeremiah 40:5-6, 41:1-3).

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[19]*Op. cit.*, p. 189.

[20]Published by The American Schools of Oriental Research, New Haven, Conn., 1940.

2. Another value of Archæology to the preacher of the Word is that it provides numerous authentications for the Biblical narrative. That is to say, there have been discoveries in this field which, while they cannot be strictly called verifications of the actual record, nevertheless furnish facts which make the Scriptural account more readily credible.

For example, the celebrated Flood Tablet, from the library of Assurbanipal, the announcement of which in 1872 by George Smith of the British Museum caused such a sensation in the world of Biblical scholarship,—an inscription which closely parallels the Genesis account,—together with the three great flood deposits found at Ur by Dr. Wooley in 1929, at Kish by Dr. Langdon in 1928-1929 and at Fara by Dr. Schmidt in 1931, and the universal traditions of a flood in many parts of the world, all lending their strong support to the full acceptance of the truth of the Bible story. From the finding and deciphering of the very ancient writings at Serabit in the Sinaitic Peninsula in 1905, on down through the discoveries of recent years of the pottery piece at Gezer by Garstang, the ostracon at Bethshemesh by Grant, the ewer and bowl at Lachish by Starkey and the many tablets brought to light at Ras Shamra by the French excavators, the knowledge of the oldest forms of alphabetic writing has been increasing. From these it would seem certain that writing was in common use in Palestine, Sinai, Syria and Phoenicia for many long years before the days of Moses. Dr. W. F. Albright, who is in the front rank of American archæologists, states, "Only a very ignorant person can now suggest that writing (in many forms) was not known in Palestine and the immediately surrounding regions during the entire second millenium B. C."[21] Hence, of course, there is no reason why the events recorded in the early books of the Bible could not have been written by their contemporaries. Thus Archæology plays its part in contributing to the demise of Wellhausenism and other forms of the criticism destructive of the trustworthiness of the Scriptures.

Some years ago,—January 29, 1935, to be exact,—the discovery was made of eighteen inscribed potsherds in the ruins of the

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[21]Bulletin No. 60 of the American Schools of Oriental Research, December, 1935.

watchtower in the gateway of the walls of Lachish, since known as the Lachish Letters. Professor Torczyner, who translated them, considers them to be the most valuable find yet made in connection with the archæology of the Bible. Written in ink on broken pieces of pottery in the Phoenician Hebrew script, they are of the time of Jeremiah and are the first original documents of Hebrew origin found in Palestine, with the exception of the short Siloam inscription. They reveal to us what the Hebrew language and orthography of Judah in the seventh century were like and bridge the gap between the days of Jeremiah and the oldest Hebrew manuscript of the Bible now extant, which, by the way, is a no mean gap of some fifteen hundred years. "Until the Lachish Letters were found, there was little knowledge of the script in which the Old Testament would be written in the time of Jeremiah, and no certainty that it was written in the Hebrew language. That may have caused some to doubt whether it was even then written down at all; others to suggest that it was written in Aramaic."[22] Upon the consideration of this find, all the theories of the oral transmission of the early and pre-Exilic books of the Old Testament will be seen to be of no account. The Lachish Letters cannot be said to "add much to our definite knowledge, still less that they 'prove the Bible'; but there is no sort of reason to doubt that they are original documents belonging to the last days of the Jewish kingdom, the days in which Jeremiah spoke and wrote."[23] Thus again the spade of the archæologist lends its support to the trustworthiness of the Biblical books as being the contemporary accounts of first-hand witnesses.

One more brief item that adds its voice to the credibility of the Bible narrative is the uncovering of the remains of the city and palace of Omri at Samaria under the direction of Mr. J. W. Crowfoot from 1931 on. There the finding of expert stone work and ivory inlays in great quantities has revealed the fact that the Scriptural account of the magnificence of the palaces of Omri and Ahab his son is thoroughly believable. Critics had been largely discounting these Biblical statements as exaggerations of the first mag-

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[22]Marston, *The Bible Comes Alive*, p. 182.
[23]Kenyon, *The Bible and Archæology*, p. 197.

nitude and the accreditation to the Hebrew kings of a glory seen only in more cultured realms. But here again the pick and spade and sieve have made the sacred story entirely credible and reliable. Such illustrations as these could be recited indefinitely.

3. In addition to the definite verification and the authentication of Scriptural data, Archæology plays a vital role in the illumination of the background of the Bible. It unearths the setting of many a Bible scene and makes the days of the ancient past live anew. It gives us back the environment, historical and cultural, in which the various characters played their parts in the great drama of redemption. "Bible stories, once presented through the written page alone, are now illuminated in stone and earth, and the romance of their reconstruction grows with each passing year."[24] "Today we can walk about the ruins of Babylon, Nineveh, and Ur. We can see the ancient life of Hamath or Carchemish, Jerusalem, Gezer, Lachish, Gath, Megiddo, Tannach, Jericho, Samaria, Bethshemesh and Capernaum, to mention only a few sites mentioned in the Bible. As the result of the excavations we can see as never before the world in which Israel lived and moved and had its being. To see again the very scenes witnessed by the ancients; to walk over the very streets and paths upon which they walked; to gaze on the buildings in which they lived and worshipped; to handle again their pottery and furniture, household utensils, weapons, jewelry, ornaments, and the images of their gods—this is to feel that the ancient world is real, and we live again the life of those we study."[25] We can see increasingly that no really adequate understanding of the culture and development of the Hebrew people can be had without a knowledge of the faraway time of which they were a part. The spade of the archæologist is continually furnishing us with the raw material of that knowledge. Such discoveries as that of the Ras Shamra tablets at Ugarit provide us with a picture from the inside of the beliefs and rituals of the people with whom Israel was in closest contact, and thus we have a better background for a balanced comprehension of the age-long conflict between the true and false religions which runs

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[24]Broyles, "Palestinian Archæology and the Old Testament," cited above.

[25]Geo. H. Richardson, *Biblical Archæology: Its Use and Abuse*, pp. 186, 187.

through so much of the history of the Old Testament days. The Bible and the spade are twin implements of learning for a richer understanding of the people who were chosen as the custodians of the true revelation of God and those with whom they shared the soil of the Promised Land.

4. Another value of Archæology to the student of the Word is its immense assistance in the reconstruction of the chronology of ancient times. To Sir Flinders Petrie more than any other man goes the major credit for the introduction into modern methods of archæological excavation of the importance of paying attention to little things—minute objects, broken pottery and the like—and the situation in which they were found as a way of determining dates. Dr. Kyle's *Excavating Kirjath-sepher's Ten Cities* is a revelation of the working out of these methods and an illustration of the increasing accuracy of archæologists in dating the remains of Bible towns and their contents. The classification of potsherds has become a fine art and calculations based upon them lend tremendous aid to the chronologist of the history of the long ago. The Dominican monk, Pierre Vincent, who is regarded as one of the most expert of the Palestinian archæologists, is quoted as having said, "If I cannot work out within fifty years the date of any city, I'll quit archæology and go to raising lentils."[26] We are grateful for the amazing accuracy recently achieved by these expert diggers into the past, but it should be said that one must be careful about putting too much store by a chronology. A timetable of the ancient past, difficult to establish and harder still to make watertight at all points, tends to make us twist facts to pet theories. We can be hopeful, however, that by the increasing discoveries of Archæology and the patient interpretation of the facts discovered we may be in possession of a chronology of Bible days that will contribute to a surer and more confident knowledge of the Book.

5. Let me suggest one more lasting value of Archæology's contribution to the preacher of the Word. In addition to its powerful testimony to the moral superiority of Israel over the surrounding nations, Biblical Archæology enhances and strengthens our

[26]Broyles, article in REVIEW, cited above, p. 142.

view of the inspiration of the Scriptures by giving us a better conception of the unfavorably contrasting literature of other ancient peoples. Dr. George Barton's words on this point in the preface of his valued book can hardly be improved: "Not the least service which archæology has rendered has been the presentation of a new background against which the inspiration of the Bible writers stand out in striking vividness. Often one finds traditions in Babylonia identical with those embodied in the Old Testament, but they are so narrated that no such conception of God shines through them as shines through the Biblical narrative. Babylonians and Egyptians pour out their hearts in psalms with something of the same fervor and pathos as the Hebrews, but no such vital conception of God and His oneness gives shape to their faith and brings the longed-for strength to the spirit. Egyptian sages developed a social conscience comparable in many respects to that of the Hebrew prophets, but they lacked the vital touch of religious devotion which took the conceptions of the prophets out of the realm of individual speculation and made them the working ethics of a whole people. Archæology thus reinforces to the modern man with unmistakable emphasis the ancient words, 'Men spake from God, being moved by the Holy Spirit' (2 Peter 1:21)."[27]

We have only begun to brush the surface of this great theme, for it has been possible to make only a few fleeting references to the treasures of Archæology in their bearing upon the Old Testament. No mention has been made of its contribution to the New Testament, such as its help in the consideration of the findings of the Egyptian papyri both to our historical and homiletical knowledge of the New Testament.[28] But however alluring is the prospect there, it is a field into which we cannot now enter.

In his famous sermon addressed to the Pilgrim Fathers as they were about to set sail from Holland for the new world, John Robinson voiced the assurance, "I am confident the Lord hath more truth and light yet to break forth out of His holy Word." Through

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[27]*Archæology and The Bible,* p. vi.

[28]Cf. "New Meanings from Old Scraps of Paper" by Dr. Jas. E. Cousar, in THE UNION SEMINARY REVIEW, July, 1940, and Sir Frederick Kenyon's *The Bible and Archæology,* Chapters IX and XII and elsewhere.

the guidance of His Spirit God has sent new light from the Word with every generation. And He has sent new light *upon* the Word by the science of Archæology. By it the days of the ancient past dawn upon us again and bring their testimony to the Book of Books, which liveth and abideth forever. Dead men do tell tales, and it is ours as the ministers of the God of the living and the dead so to attune our ears that we may hear the voices of the past and interpret them aright, and helpfully, to our modern day.

MACHIAVELLI.

By the Rev. Robert W. Miles, D. D.,

Pastor of the First Presbyterian Church, Lexington, Kentucky.

Four hundred and seventy-two years ago there was born in the city of Florence to the family of Machiavelli a boy who was christened Niccolo. Other children came to this modest, worthwhile family but the name would long since have been forgotten but for the boy who grew to be a realistic thinker and writer of the first rank. This Niccolo so firmly stamped his thought upon the life of the world that after nearly five centuries he is a force and influence to be reckoned with in the times through which we are living.

One enters upon the subject of this article with hesitation. Clear and forceful as were Machiavelli's writings, men have from his death disagreed about the meaning of his works. His books have been issued in unbelievable numbers, his policies have been discussed endlessly; yet, even as men have molded themselves on their interpretation of his philosophy, there has been uncertainty as to the exact purpose of it all. Perhaps from this study we can arrive a little nearer in our own comprehension to the man and his work.

Stating the place and time of his birth places him accurately in his environment. The movement known as the Renaissance culminated in Italy between the years 1494 and 1530, or, in other words, Machiavelli's lifetime coincided with this period. The

revival of learning, or new thought, was the connecting link between the medieval world and the modern era. For nearly a thousand years after the conquest of Rome, with brief exceptions, Europe had been in ignorance of Greek and Roman thought. That is, the beauty of Greek philosophy and art was not known first-hand. Time does not permit a full discussion of this. Suffice it to say that following the fall of Constantinople in 1453 there was a tremendous influx of Greek influence into Italy. Anatole France says concerning the study of the ancients: "The ideas of Plato and Cicero were fruitful, but the industry and discipline of the minds which endeavored to understand them were even more fruitful. At last men dared to think. Believing that they were thinking through the ancients, they thought for themselves. That is the Renaissance." This independence of thought is the key to the whole age.

These men of the Renaissance were practically pagans. Machiavelli himself was a pagan in his outlook. One must bear this in mind in any endeavor to understand the times and the man. It has been aptly said that the man of the Italian Renaissance was an egotist without moral guidance. He was held back from anarchy by his intellect, love of art and science and the breadth of his culture. But more was needed for permanent stability and this was contributed by the Reformation and the formation of the modern state. The Reformation not only produced a new movement in religion. It caused radical house-cleaning within the Roman Church. We shall see also how the modern state formed a complementary force to the needed stability.

Now, Florence was the center of humanism. This city on the Arno is one of the outstanding communities of all time. It has been well said: "We must dearly love Florence, for she is the mother of all who live by thought." A partial list of some of her sons proves her preeminence. Hardly any city in the world can match such a group: Dante, Petrarch, Donaletti, Giotto, Ghiberti, Leonardo da Vinci, Michelangelo, Savonarola, Lorenzo the Magnificent, Galileo and others. To its famous sons should be added the name of Machiavelli. The house of Medici, while not admirable in character, has made the most tremendous imprint on history. Nicollo is of the arts, but is not considered always

in that category or among the Florentines. But he deserves his niche, undoubtedly.

Men of Florence have loved their city with a passionate devotion that oftentimes flared into violence. Dante, one of its most distinguished sons, carried into exile his longing for its squares and people. Browning in modern terms immortalized the Tuscan town through residence and song.

This can be understood readily, for, like another beloved city, it is beautiful for situation. Built on either side of the river Arno, 140 miles N. W. from Rome and 60 miles from the sea, it lies in the foothills of the Apennines, surrounded by beautiful villas, farms and orchards. There is a haze over the Tuscan landscape that gives a haunting quality to the scene that has been preserved these many centuries by word and brush. The talent of its brilliant sons was poured out lavishly in embellishing squares, churches and private homes. "But the city, oh, the city—the square with the houses!" sang Browning, and William Lyon Phelps in our day has brought anew the beauty of Florence transmuted through his favorite poet. This was the city to which Machiavelli gave his unswerving devotion.

A word about its history. During Roman days it was a colony whose importance was enhanced when the extended Appian way passed through. During the Middle Ages and in the Renaissance period it was a city state. From 1569 to 1815 it was the capital of the Grand Duchy of Tuscany, from 1865 to 1871 the capital of Italy and since then the capital of the province of Florence. While the distinctiveness of the modern parts of the city does not match the old, it is still a center of outstanding importance.

During Machiavelli's life, that is, from 1469 to 1527, this city state had four types of government. The tyranny of the Medicis, democracy instigated by Savanarola, a modern democracy and the Medicis again. As the young man Machiavelli took up his duties with the government in 1498 a great spirit passed on in the city. Machiavelli later commented on Savonarola that all unarmed prophets have been destroyed. Time will hold the verdict of this, but Savonarola on one side and the society that

Machiavelli described on the other are symbols in part of the tension between two ideologies.

Italy today and for some time past has been front page news. We are apt to forget that United Italy is of comparatively recent date. Within the lifetime of people living today the Peninsula country was comprised of separate principalities. This had been true for centuries—the natural geographic unity was long delayed. Mussolini, it can be said to his credit, has stabilized a people whose fluidity was notorious and has given them a national consciousness which in part explains his success.

In Machiavelli's day Italy was broken up into warring nations that gave little promise of ever attaining unity. He dreamed of a day when there would be a united country. To attain this ideal he brought to bear all of his powers. We understand him better in the light of this fierce patriotism. As I said above, however, there seemed slight possibility of ever consummating this union. Besides Florence, the leading states were Milan, Venice, Rome and Naples, while there were numerous smaller countries such as Ferrara and Pisa. The Pope was a temporal ruler engaged in all the plots, counter-plots, wars and intrigues. Machiavelli's contempt for Christianity was the result largely of the corruption of the Papacy. Never did the Papal See sink as low as in the pontificates of Alexander VI, Julius II, Leo X and Clement VII. Martin Luther broke with Rome entirely to lead a reform. Machiavelli despised and calumniated this caricature of Christianity. In the *Prince* he had this to say of Alexander VI: "No man ever had a more effective manner of asseverating or made promises with more solemn protestations, or observed them less. And yet because he understood this side of human nature, his frauds always succeeded." The tragedy of this was that it was a restrained description of the head of the Church. The revival of the Vatican State in our day can hardly be regarded as a step forward. Perhaps sound political acumen is at the root of the protest in our country over the appointment of Ambassador Taylor some months ago.

In sharp contrast to Italy was the development beyond the Alps. Louis XI, the Spider King, had consolidated his country, and his successors were building on his foundation. The Swiss

Cantons were achieving a national unity, Spain entering upon its era of grandeur, Germany awakening, and beyond the narrow sea Tudor England was emerging. Much of this Machaivelli knew from first-hand observation. He knew that Italy broken into segments had no opportunity for development in such a world. The end to be desired was Italy unified; the means, no matter what, justified by the end.

Such briefly was the world, the country and the state where Machiavelli played his part. When he was twenty-five he received an appointment in the Second Chancellery of the Republic of Florence. The department to which he was assigned dealt with foreign affairs and war. Three years later he was made Secretary of the Ten of Liberty. At no time in his life did he attain to the headship of a department or the rank of an ambassador. This lack of prominence hampered him financially but did not sour him or hamper his efficiency. Through his department poured the foreign correspondence and upon it devolved the prosecution of war. Machiavelli never commanded a company but he understood the science of war to the extent that later in life he wrote a book on the *Art of War*. He saw the incompetence and inefficiency of mercenary troops, the employment of which was so common; and advised ceaselessly the training of militia for the army of the Republic. Machiavelli the civilian wrote on war, Leonardo the artist designed military engines.

Machiavelli was popular with his associates. He was a merry fellow, a boon companion in escapades of sex, a narrator of yarns and a correspondent whose letters were eagerly awaited. One might infer that he was not interested in his family but this was not the case, as he seems to have been devoted to his wife and children. From his portrait you observe a man of intellectual power, high forehead, well placed eyes, a good nose. His thin-lipped mouth turned up at the ends gave him a pleasant and rather mocking expression, while the weakness of his chin contrasted with the breadth of his intellect. Here was a man who was a good companion, satirical of his fellows, powerful in his observation and analytical power, a man who never could be a leader in action. Machiavelli was not of a Machiavellian nature.

During the eight years he served Florence he was sent on

twenty-three diplomatic missions abroad and on many similar trips within Italy. It did not take the young diplomat very long to find his way around. Florence could not rely on force but on diplomacy, for her armed power was weak. Consequently her envoys must employ all possible machinations of discussion. Machiavelli kept his eyes and ears open but said little at first. During these years his observations were reported to the home office in his reports. Later, during enforced leisure, he embodied his views in his writings. On his first mission to France his reports were so clear that he became a marked man. One Italian writer has said of these papers: "And now for the first time the penetration and originality of his intellect, the power and marvelous vigour of his style, began to be manifest." In France on one mission the Cardinal de Rouen said that the Italians knew nothing of war. To which Machiavelli replied that the French knew nothing of statesmanship, "For understanding that, they would never have allowed the Church to attain to so much greatness."

Another early mission that made a great impression on the man was to the Court of Cæsar Borgia, who was then the overlord of Romagna. Cæsar, who was the son of Alexander VI, was now called the Duke of Valentinois, having gained this title from his residence in France, after resigning his office of Cardinal that had been conferred on him by his father the Pope. Cæsar was the epitome of the cruelty and ruthlessness of his day, and Machiavelli came to admire him greatly. That is, he admired his technique and later used Borgia as the model in the *Prince,* Herein lies one of the perplexities of this whole matter. Machiavelli looked on Borgia with disfavor, or rather in his own life he would not have so acted, but as an exponent of realistic politics Machiavelli was never at any time an adviser of Borgia. He was merely an observer through diplomatic negotiations. The notorious Borgia told Machiavelli that he had planned for every possibility except that he himself would be dying as his father Alexander VI was in his last illness.

The years unrolled steadily, with Machiavelli gaining more experience all the time. He was an objective observer, never allowing sentiment to obscure his judgment. Through this detachment

he saw life realistically—not as he thought it should be, but as it was. The Reformers were to teach the doctrine of total depravity. Machiavelli had no theological bias, but no one ever believed more in the baseness of man than did he—but there was no redeeming grace in his scheme of life. As man had been so he would remain,—immutably selfish and corrupt. Politics with him was a science. From the study of history one learned of the actions of men, knowing that from these one could apply general laws to cover particular situations. Not redeeming grace but the state would regulate individuals. The state was supreme, the individual subordinate. Thus united Italy was to be achieved, no matter how. The end justified the means, Machiavelli believed as sincerely as any Jesuit. His admiration for Borgia is explained here. No one organized a kingdom more efficiently or gave greater promise of uniting Italy than did the ill-starred Cæsar. Cruel and ruthless, but efficient he was beyond a doubt. One seems to see the coming shadows of Mussolini and Hitler in all of this.

In 1512 the Republic fell, the Medicis coming into power again. Machiavelli was arrested in connection with a conspiracy against the Medicis, was imprisoned and put to slight torture. However, at the instigation of Leo X, of the Medici family, he was released and returned to his estate at San Corciano, a few miles outside the city. While in this temporary exile he wrote his *Discourses* and *Prince*. The *Discourses,* started first, gave way to the *Prince*, completed in 1513. These two books complement one another and should be studied together in arriving at an understanding of Machiavelli's views.

In a letter written on December 10, 1513, he described to a friend how he wrote: "Evenings I go home and enter my study. On the threshold I take off my peasant clothing, filthy with mud and mire, array myself in royal courtly garments and thus worthily attired I make my entrance into the courts of the great men of antiquity, where they receive me with love and where I feed upon that food which only is my own and for which I was born. Then nothing restrains me from conversing with them; I ask for the causes of their acts and they readily reply to me. Four hours elapse, I feel no fatigue, forget all hardships, fear no poverty,

death does not terrify me, for I am completely absorbed in this forgotten world."

Machiavelli was convinced that the past was admired rather than understood. So he wrote the *Discourses on Livy's History.* He gave as his reason "That those who read my remarks may derive those advantages which should be the aim of all study of history." His whole intellectual exercise was his absorption in the interpretation of history from the point of view of the art of politics. He endeavored to ascertain the causes of the degenerate conditions in his country and to discuss the means of eliminating them. These causes could be understood if one could understand the past, for men had not changed; Christianity would not help, for Christianity taught humility, which was of no practical value. Had not the Papacy discarded Christianity absolutely? Machiavelli sought then to investigate from what causes nations rose and prospered or became corrupt and fell into decay, how they ought to be governed and, above all, in what manner a strong and durable state might be established.

Machiavelli for eighteen years had observed Florence and Italy with realistic eyes. There was no wishful thinking on his part—he was accurate and honest in his deductions. As he traveled abroad he dealt with nations that were growing stronger steadily, while at home his people were incapable of dealing as a whole with foreign countries. He saw that the cause of the evils of Italian political life was the impotence of Italy's political structure. Instead of numerous petty states there should be a united nation. In place of gangster leaders there must be a strong man to unite and lead. Here is the inception of the totalitarian state. While Machiavelli favored a republic he saw that this could not be hoped for now. A strong, ruthless leader was necessary. The *Discourses* dealt with the state as a whole, the *Prince* with the type of head. And as Cæsar Borgia was the most successful leader he had ever seen he used him for his model. United Italy the end, the means did not matter. It might be even such as Caesar, who, by the way, was not as utterly bad, perhaps, as he has been painted. The Medicis might produce the leader but he did not write the *Prince* to flatter them. He embodied means that he had seen at work in smaller and larger nations in his portrayal of the kind of

prince he desired for his beloved Italy. What of this book? Let me quote excerpts that show what the author had observed and what he believed was necessary. The end achieved, a united Italy, he felt in all probability that many of these methods could be discarded. Of Cæsar Borgia he said: "Taking all these actions of the Duke together, I can find no fault with him; nay, it seems to be reasonable to put him forward, as I have done, as a pattern for all such as rise to power by good fortune and the help of others."

One requisite for his successful leader was military power. "A prince, therefore, should have no care or thought but for war, and for the discipline and training it requires, and should apply himself exclusively to this as his peculiar province." In connection with this he developed his favorite tenet as to the value of militia in contrast to mercenary troops.

But a prince must use guile as well as force. He should be the fox as well as the lion. Hear him on this: "To rely wholly on the lion is unwise: and for this reason a prudent prince neither can nor ought to keep his word when to keep it is hurtful to him and the causes which led him to pledge it are removed. If all men were good, this would not be good advice, but since they are dishonest and do not keep faith with you, you, in return, need not keep faith with them; and no prince was ever at a loss for plausible reasons to cloak a breach of faith." Machiavelli was so delightfully frank. Men had throughout the years so acted but very few were willing to admit it. The very language of diplomacy has been employed to conceal the truth. Bismark used to instruct his ambassadors to tell the truth, for no one would believe them. Men have excoriated Machiavelli. He put into words the practice of the statecraft in his time. Francis I after Paira was a perfect example of it. Hitler, Mussolini, Stalin and the Japanese have drunk deeply from his lore. May I hasten to add that they are not alone in this.

One last quotation will suffice: "A prince ought not to quit good causes if he can help it, but should know how to follow evil if he must." Again, the end justifies the means. He would have a united Italy regardless of the method.

It can be readily seen why Machiavelli was opposed. The Roman Church hated him because he placed the blame on them for existing corruptions; the Florentine exiles disliked him because of the Medici favor that he gained, while the Protestants held against him his religious indifference and his attacks on Christianity.

Machiavelli has had an unusual distinction. Men and nations have held up his name for scorn but at the same time have followed his maxims. All manner of reasons have been advanced to explain him. I have tried to reduce him to the simplest explanation: his love and his desire for a united Italy; his observation and presentation of the methods of successful rulers; his advocacy of the type of man to bring the desired result. With him the end always justified the means.

We need not dwell on his last years, given without stint to his beloved Florence. His literary and historical ability was recognized in the request of Leo X that he write the history of Florence. He died in 1527, worn out at 58 in the service of his beloved city.

He said what he saw; he became the prophet of duplicity; he wields great influence today—yet back of that mocking smile there remains one of the enigmas of the ages.

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I. EXEGETICAL THEOLOGY.

THE ORIGINS OF THE BIBLE. *By Theodore Gerald Soares.* Harper and Brothers, New York and London. 277 pages. $2.50. This book proposes to trace for the benefit of the cultivated layman (sadly, *rara avis*) the development of the Bible literature through its entire history from the very beginnings of the Old Testament until the canon of the New was finally fixed. We must refrain from making the criticism nearest at hand: that numerous books treating this topic already exist and a further is therefore unnecessary. The story of the growth of the Bible is an inexhaustible one. It cannot be told too often if it be told well. Besides, the present work is not a conventional Introduction. Avoiding discussion of critical or other issues, dispensing with the pedant's trappings of footnote and bibliography, the author has chosen to relate the oft-told story as it seems to him to have unfolded, making use of a narrative form which at times borders on the dramatic. Free rein is given the imagination. Dialogues and incidents are invented involving fictitious or real characters in an effort to heighten the vividness of the effect. The result is a book easy to read, if containing nothing particularly novel. It may be that it will prove useful in promoting an understanding of the Bible among non-technical readers.

It falls to the reviewer, however, to hasten ungraciously over many excellences in order to make certain criticisms. The very method employed, with its deletion of scholarly debate, has led in various places to a dangerous over-simplification of complex issues. The reviewer must further register his lack of satisfaction with the treatment of the origins of the Hebrew people, with the inadequate statement of the part Moses played in founding the Hebrew religion and with various references to the religion of the Canaanites (e. g. p. 13, "the early Hebrews worshiped the Moon god, while the agricultural Canaanites were devotees of the Sun god.") which aroused the feeling that the subject had been imperfectly understood. Still further—and more seriously—there seemed to be throughout a viewpoint from which the Bible becomes more of a psychological and less of a theological problem.

On a smaller scale one wonders if the replacement of the conventional, and admittedly skeletal, figures of J E and D with the equally amorphous Interpreter, Narrator, Orator, was fortunate. One wonders, too, if the dramatic and imaginative plan of the book—which the reviewer was at first ready to receive as a welcome innovation—was sufficiently carried through to be fully effective. J. B.

"AND BEHOLD THE CAMELS WERE COMING." *By E. C. Kurtz.* Zondervan Publishing Company, Grand Rapids, Mich. 332 pages. $2.00. The author is a layman who for twenty years as a traveling salesman meditated on the story of the marriage of Rebekah and Isaac. As a result

we have over 300 pages of allegorizing in which Abraham is a type of God the Father; Sarah, of Israel; Rebekah, of the Church; the Servant is the Holy Spirit and Isaac is Christ, and the author believes that God Himself put this analogy in Genesis! The author sees the fulfilment of this "prophecy" in accord with the Scofield scheme in the events of our times. Thus does pious imagination "interpret" the Bible in accord with whatever set of ideas it starts with. J. E. B.

THE SUPPLANTER UNDECEIVED, or JACOB'S DIVINE INSTRUCTION IN HEREDITY. *By John P. Van Haitsma, Ph. D.* Privately printed, but sold by H. Kuizema and Son, Grand Rapids, Mich. 193 pages. $1.00. This is a curious little book written by the professor of Organic Science (*sic*) in Calvin College. It is based on one of the most curious incidents in the Bible, that of the affair between Jacob and Laban over the "speckled" and "ringstreaked" goats! (See Genesis 30 and 31). The author takes this incident with the usual interpretation of it, i. e., the idea of pre-natal impression and influence, and shows how both the friends and foes of Biblical interpretation have misread and misrepresented the "facts" here. Rather than yielding to the barbs of some scientists, and rather than accepting the impossible pre-natal influence theory, he, with many words and by laborious process, shows how the correct interpretation of the passage is entirely consistent with the Mendelian theory of heredity. His exegesis is ingenious, to say the least, and yet one must also confess that it is more than a little convincing. The last regular chapter in the book is on "Some Basic Considerations Suggested by Jacob's Instruction," and in it the author gives some rather sound ideas about the proper relationship of science and religion. His general position is revealed in these sentences: "In contrast to the fixed inerrancy of the Bible, its interpretation is a fallible, and progressive study. The absolute truth of God's Word does not necessarily impart certainty to our understanding of its human translations." "It is expected . . . that this book will be used for collateral reading by science students of Christian schools, who will also meet problems involving the relations between nature and Scripture . . . it will doubtless prove helpful." It may at that, unless they get the impression at the outset that the author is laboring over a mole-hill and trying to make an Everest out of it. J. A.

THE NEW TESTAMENT IN BASIC ENGLISH (In a vocabulary of less than a thousand words) . A New Translation prepared by S. H. Hooke, Edwin Smith, I. A. Richards, W. R. Matthews, E. W. Barnes, Martin Linton-Smith and other leading Bible scholars. E. P. Dutton and Company, New York. 548 pages. $2.00. Basic English produced by Mr. C. K. Ogden of the Orthological Institute, London, is a simple form of the English language which with 850 words is able, so it is claimed, to give the sense of anything which may be said in English. In this new translation

of the Bible the number of words has been increased to about one thousand. The text was prepared under the direction of S. H. Hooke, Samuel Davidson Professor of Old Testament Studies in the University of London, with the support of some of the most eminent scholars in England. The translation was made from the original Greek over a period of about ten years. The result is a new version of the Bible which is not only simple and clear but often vigorous and alive. At the same time the translators have been undoubtedly handicapped by the limited vocabulary at their disposal. Thus in Basic English there is no such noun as "will." As a result the familiar petition in the Lord's Prayer is rendered, "Let your pleasure be done, as in heaven, so in earth." So too the verb "eat" is not in Basic English, and the words "Take, eat" (Mt. 26:26) become simply, "Take it." Other renderings are awkward and stilted.

This will be a welcome translation to those whose vocabulary is meager and a good translation for any Bible lover to possess but it will not replace the King James' or American Standard Versions or be quite so helpful to ministers as Moffat's or Goodspeed's. E. T. T.

MAN OF GOD. *By David E. Adams.* Harper and Brothers, New York and London. 210 pages. $2.00. The professor of the History and Literature of Religion in Mount Holyoke College herein restates in modern terms the significance of Jesus. The author's purpose is excellent but neither his basic presuppositions, such as that miracle and revelation are impossible, nor his main results will be satisfying to readers of the REVIEW. The author's work presupposes an exceedingly Radical Criticism. The thesis of the book is that the conception of Jesus we find in the Gospels was highly colored by certain Old Testament traditions, particularly by the "Man of God" tradition as seen in Moses and Elijah, both of whom were naïvely supposed to have had the power of working miracles. The element of miracle in the New Testament was put there, the book holds, by its authors to make Jesus conform to the Man of God tradition. There are a number of valuable insights in this book but it will probably not satisfy your mind, much less your heart. H. G. G.

JESUS AS THEY REMEMBERED HIM. *By Chester Warren Quimby.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 220 pages. $1.50. Any new life of Christ or study of His teachings ought to have its value for a Christian reader, for constantly we can discover new facets of His character and sound new depths of His message. But this study by a minister in the Methodist Church is a particularly helpful one. It is not just another life of Christ, for the approach is fresh and the material most stimulating. It bears some resemblance to the book by Dr. Charles E. Jefferson on *The Character of Jesus* and some resemblance to the classic, *The Original Jesus,* by Borchet, but it is different from either and has its own value. It is a very helpful and stimulating study.

The author is acquainted with the Synoptic and Johannine problems and sometimes takes positions that are not in accord with the generally accepted ones of our own Church. He puts little or no emphasis on Jesus' crucifixion and resurrection and thus gives a by no means adequate treatment of the gospel. However, it must not be thought that he does not accept the great central facts or implications of these cardinal events in the life of our Lord. His study is confined to a treatment of Jesus' earthly life with the very successful attempt to portray Him to us afresh in such a way that we shall know Him better and want to make Him known to every one.

The material of the books is divided into twelve chapters with short titles and in each case with an obvious meaning: His Environment; His Heritage; His Body; His Mind; His Unpopularity; His Perfection; His Achievements, etc.

Mr. Quimby gives a wonderful analysis of the Man of Galilee with the brush of a consecrated imagination filling the highlights and the shadows and blending the colors. He does it with rare discernment and with exquisite beauty. We all may be tempted to use too many adjectives but this reviewer has never seen them used more effectively than by this author. Surely in writing of Him who was altogether lovely the right adjectives should find proper use. This is a book you will want to own and want to share, and, yes, want to preach. J. A.

ONE ALTOGETHER BEAUTIFUL; THE MATCHLESS CHRIST. *By George Ledrew Rulison, A. B., S. T. B., LL. B.* Zondervan Publishing House, Grand Rapids, Mich. 167 pages. $1.00. The author writes with enthusiasm and devout feeling on the loveliness of the Master's character, the wonder of His vicarious death, the winsomeness of His teaching, the ardor of His search for human treasure, the reality of His presence and the blessedness of His legacy of peace. The book bears witness to a glowing love for Christ. It would perhaps have been more effective if it had been written more simply. Many readers will wish that the style had been rather less copious and ornate. But if ever one may be excused for soaring, it is when writing on such a theme as this. Mr. Rulison has had experience as teacher, preacher and lawyer. J. D.

THE ETHICAL IDEALS OF JESUS IN A CHANGING WORLD. *By Bishop G. Bromley Oxnam of the Methodist Church.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 135 pages. $1.00. These lectures given at Florida Southern College are packed with illustrative material and are of keen interest to any Christian, especially any young Christian, who is or can be interested in the ethical ideals of Jesus and in the changing world. The weakness of the treatment is the lack of implementation. As the author admits, "The ethical ideals are clear. The means to realize them are to be discovered." But, he adds, "intelligence can discover them,

if the will so demands." The ideals of Jesus are thus named: Men and not things are the goal of social living; the solidarity of the human family; the supremacy of the common good; equal rights for all; co-operation and not competition the law of progress; love and not force the social bond. Especially timely is the discussion of these ideals in relation to the international order, the author taking his stand, on Christian grounds, against isolationism. The book will stimulate wholesome discussion if used, as the lectures were first given, in groups of educated young Christians seeking the Christian pattern in human society. K. J. F.

THE REVELATION OF ST. JOHN. *By Martin Kiddle.* Harper and Brothers, New York. XLIX plus 458 pages. $3.50. This volume, one of the series in "The Moffatt New Testament Commentary," based on Dr. Moffatt's translation, is of the same high standard as those other volumes which have already appeared and which are indispensable to the scholarly student of the New Testament writings. The viewpoint of the author is that of evangelical liberalism. He has a fresh and stimulating approach to his task of interpreting Revelation, suggests many new ideas and intriguing avenues of thought and invariably interests—even where his arguments have no appeal. He rightly affirms that most of the difficulties in the Revelation are not of the writer's peculiar mind. He wrote to his fellow-Christians "with the firm conviction that he had a special message whereby he could encourage and warn them in times of extreme urgency." Nothing was farther from his mind than to obscure his pastoral message. He believes that the time for God's great intervention in human affairs is at hand and therefore "the timorous should be emboldened, the weak fortified, the complacent warned, and the faithful assured." The things in Revelation that perplex us presented fewer difficulties to those for whom John wrote. We do not know for a certainty who the author of Revelation was,—only that his name was John, that he was a person of prominence and influence among the early Christians, that he wrote in the reign of Domitian and wrote for the Church of his own day, "convinced that history was about to be wound up, that God would shortly intervene in human affairs, and bring them to a close, that the end of all things was at hand." John was a prophet who undertook to predict the immediate future, "for he believed that this was the only future left to the whole world." The plain fact is that John's prophecy has not been fulfilled. "The world has not come to an end as he predicted." John was mistaken. He thought that God would act, almost immediately, in this final hour of crisis, visit His avenging judgment upon the world and establish the Messiah's millennial reign, in the blessings of which the martyrs alone would participate. After the millennium would come the end of the world and the judgment, the new heaven and the new earth and the everlasting bliss of the redeemed. Although John was mistaken in his prophecy about "the shape of things to come, he

was right in his painstaking discernment of the fundamental principles which would determine the issues at stake in the historical situation which confronted him." History has proved that the principles he laid bare are eternal in their significance and therefore are operative in every age.

The present reviewer does not accept some of the assumptions which underlie Mr. Kiddle's interpretation of Revelation and yet his book is one which every careful student of the Apocalypse should read. It is not a book for the casual lay reader. It credits the writer of Revelation with a familiarity with all the ancient writings, myths, legends, traditions, folklore and superstitions which would hardly have been had by any one man living under the limitations of the age in which he wrote. He is represented as having collected many pictures out of all the treasuries of the past and having fashioned them into a unit. Inevitably there are "contradictions" in his great synthetic picture of the End. It would seem reasonable to suppose, however, that not all of John's metaphors, symbols and pictures are borrowed from the past. One should allow room for a greater measure of originality in thought and expression. D. W. R.

WAR IN THE LIGHT OF PROPHECY. Was it Foretold? *By Theodore Graebner.* Concordia Publishing House, St. Louis. 143 pages. $1.00. This is a revised edition of the book published in 1918 by the author entitled *Prophecy and the War.* The purpose of the original book was to meet the claims of the Chiliasts that the Bible foretold the First World War and that the various events of that period were definitely predicted in the Bible. The claims made by the "date-setters" and historical "interpreters" at that time are now obviously ridiculous as we view them in the light of history, but those of this school of interpretation learn nothing from the mistakes of the past and are just as busy declaring that the Bible predicts the events and rulers of the present war. Dr. Graebner's present purpose is to examine critically these so-called "interpretations of prophecy" as they are being applied to the present world situation by quoting from current "expositors" and pointing out the fallacies in their interpretations. The author also has brief (and therefore rather adequate) chapters on The Return of Israel, The Antichrist, and The Millennium. Dr. Graebner is a Lutheran and an Amillennarian, and his discussion of these subjects is from that viewpoint. However, the main theme of the book, the exposing of the fallacy of "date setting," is effectively done and the book is worth reading by all those who are inclined to believe that present events are clearly foretold in the Scripture. J. E. B.

WALKER'S COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES. *By J. B. R. Walker.* New Edition. The Macmillan Company, New York. 957 pages. $2.00. This standard concordance on the King James' Version of the Bible is now made available at a popular price. The use of small print along with light-weight opaque paper makes a volume of little more than average weight and size, easy to handle and quick for refer-

ence. For ministers, teachers and Bible students who do not desire an analytical concordance, based on the original Greek and Hebrew terms, this is a usable and almost a necessary tool. E. T. T.

THE HUMANITIES. *By Louise Dudley and Austin Faricy.* McGraw-Hill Book Company, Inc., New York. 600 pages. $3.50. Here is a volume of primary importance for the art of interpretation. The value of this work is an exceedingly practical one because it deals chiefly with the mind of the interpreter. For more than a decade the authors have been experimenting in their classes at Stephens College in Missouri by offering their students an inductive training in the enjoyment of the visual arts (Painting, Sculpture, Architecture, Literature) and also of Music. The major thesis of these teachers is that all the arts are one. Composition in any art is a product first of the mind, and therefore the basic principles of intelligent understanding are common to all.

The significance of their work for the interpreter of the Bible becomes clear almost at once. A simple principle which the student sees clearly illustrated in a great masterpiece of art now becomes an open window through which to view all composition, and particularly the composition of the Bible. In organization, for instance, scale, plan, repetition, center of interest, all bear in a direct way on true understanding. Besides presenting the common principles through which the arts may be approached, the authors also supply the vocabulary and equipment by which the individual student may make his own evaluations, provide his own analysis and realize his own appreciation—all governed by the structure of the composition and not by any presuppositions or vagaries of his own. Here, then, is a volume lavishly illustrated, beautifully printed and written in clear, simple English which teaches the student first-hand what the great sixteenth century Reformers and their disciples meant by the right and necessity of private interpretation.

Although the authors do not deal with Biblical interpretation as such, the minister nevertheless will find countless approaches from masterpieces of art to specific Biblical passages which he may have in mind. The teacher will be able to use the splendid reproductions of great art in illustrating a first-hand approach to Bible books or particular passages. Young people intent on equipping themselves to understand the best which our esthetic culture affords will find that their understanding and enjoyment of the Bible is appreciably quickened. In a day when so much that is good and beautiful is being trampled under foot, one takes new courage in the fact that the rising generation of young people not only may be equipped to appreciate spiritual values in the arts but also learn how to embody them in personal living. Miss Dudley and Mr. Faricy are to be congratulated upon presenting to the present generation the kind of equipment which Ruskin, the great pioneer in this field, attempted to realize for his generation. H. T. K.

BIBLE PLANTS FOR AMERICAN GARDENS. *By Eleanor Anthony King.* The Macmillan Company, New York. 198 pages. $2.00. "We can reach back through two thousand springtimes when we plant a garden." We can stand, as Jesus once stood, among those immortal "lilies of the field" that carpeted the Palestinian hills with the coming of every spring. And we may catch afresh the deep, spiritual significance of these living symbols of central truths. For plants and flowers in the Bible are not just a beautiful background against which moved the drama of Scripture. They were symbolic to the ancient prophets, and to Jesus, of great spiritual truths. These same symbols may live for us again today in "growing green," if we plant and cultivate them in our own gardens.

In this very delightful and instructive book, the author names and describes more than one hundred such flowers, vines, trees, shrubs, vegetables and herbs, fruits and nuts. Most of them can be grown right in our own out-door and in-door gardens, thus making living links between us and the people of that hallowed and distant day.

It is the first popular treatment of Biblical plants which includes instructions on how to plant and grow them here in American gardens. But it is much more than just a gardener's manual. It is an interesting and inspiring treatment of a subject which must appeal alike to all who are "garden-lovers," as well as to students of Scripture. The author gives not only a deeper appreciation of the meaning and significance of plants and flowers in Biblical days but a richer understanding of the Bible as well.

M. V. W.

II. SYSTEMATIC THEOLOGY.

THE PROBLEM OF RELIGIOUS KNOWLEDGE. *By Douglas Clyde Macintosh.* Harper and Brothers, New York. 390 pages. $3.50. This is an important book on an all-important subject. The importance of the book is assured by the fact that the author is a recognized authority in the field of epistemology and that he has here made a critical survey of all the recent literature in the field. The importance of the subjct is obvious to anyone who is conscious, as this book will help him to become, of the far-reaching influence of epistemological presuppositions on current theological thought.

Macintosh distinguishes four general positions under which he classifies all the theories studied: 1. The extreme monistic realism of the mystics, who claim an immediate experiential acquaintance with Deity, unmediated by any representative ideas. 2. The monistic idealism of the humanists and near-humanists, who, standing at the opposite extreme from the mystics, deny any direct experience of independent reality and hold that all we know is of the nature of idea. 3. Critical monistic realism, according to which we immediately perceive or intuit the divine reality as independently existent, while at the same time recognizing that it

possesses certain qualities in its independent reality not perceived by us, and other qualities only when perceived by us. 4. Dualistic realism, which postulates the existence of an independent reality that is yet never the direct object of conscious experience. This dualistic realism is the vitiating epistemological agnosticism inherited from Kant, which the Barthians hold in common with Schleiermacher, Ritschl, and the pragmatists.

Macintosh gives a convincing defense of critical monistic realism as the only adequate theory of knowledge for theistic faith. On the basis of this view, which, according to him, provides for an empirical verification of at least some of our theological beliefs, he reiterates the position advanced in an earlier work that theology can be an empirical science. There are many who will feel that this is a gratuitous and unwise inference from a true theory of religious knowledge. For one thing, it is confusing, since the method of verification of religious truth can never be the same as that in the quantitative realm. Again, the effort to gain for theology the status of an empirical science suggests that only science possesses valid methods of proof and that the best way to commend theology is to invest it with the aura of scientific prestige. If, however, Macintosh's theory of knowledge is true, theology can stand on its own feet—and until it does it will not stand at all in the modern world. It should be emphasized that the question as to the scientific character of theology really lies on the margin of this work and will not prevent it from becoming a standard in its field. J. N. T.

MAN'S VISION OF GOD. *By Charles Hartshorne.* Willett, Clark and Company, Chicago. 360 pages. $3.00. This book by the author of *Beyond Humanism* is a vigorous attempt to develop the theistic position in the light of the despatialized conception of time resulting from the thinking of recent philosophers like James, Bergson, and Whitehead. The thesis, in brief, is that the medieval view of God as absolutely perfect, that is, as unsurpassable even by Himself in all respects, must be modified to the view that God, though unsurpassable in some respects even by Himself, is nevertheless surpassable in others, although *only* by Himself. The modifications are not to come in the religious convictions that God is everlasting, all-controlling, all-knowing and ethically good or holy to the highest possible degree but rather in the secular or philosophical tenets which traditional theology mistakenly held to be implied by the religious attributes. These inferences are: timelessness, immutability, impassibility, perfect happiness, omnipotence, as possessing all the power that is, and omniscience, as including a knowledge of the future as specified or determinate. A being characterized by these attributes and therefore incapable of acquiring increased value, Hartshorne argues, cannot sustain any intelligible relation to change nor to ethical choice, (since He is immutable and impassible the consequences of one act to Him would be neither better nor worse than another), nor to the esthetic value of variety.

Hartshorne views God as related to the world as mind is to body, with the significant proviso that the body be conceived on the pan-psychic theory as a society of individuals. A temporalistic God, he points out, is incompatible with the doctrine of creation *ex nihilo* and frankly involves the idea of an infinite regress. It does enable us, however, to rehabilitate two of the much-disparaged theistic arguments, the ontological and the cosmological, as cogent proofs of the existence of God.

That modern theology has incorporated much of his position into its thinking Hartshorne seems unaware, since most of his criticism is directed against Thomism. He likewise fails sufficiently to recognize that the doctrine of the Trinity meets many of his criticisms. But these are minor detractions from the value of a scrutiny of our theistic thinking, which is at once timely, profound and exciting. For its rigid application of logic and for its persuasive presentation of a temporalistic Deity to the religious mind that abhors the idea of a finite God, this book stands by itself. Those who are interested in the Barthian emphasis on God as the "wholly other" will likewise find it a salutary mental irritant. J. N. T.

CONCLUDING UNSCIENTIFIC POSTSCRIPT. *By Soren Kierkegaard.* Translated by David F. Swenson and Walter Lowrie. Princeton University Press for American Scandanavian Foundation. 573 pages. $6.00. I would divide this review into two parts. The first will give a few reflections concerning Kierkegaard; the second will deal with my reaction to the book which is before me. Dr. Emil Brunner says that Kierkegaard should be read by every minister who wishes to understand the modern world. In his opinion Kierkegaard is the Socrates of our time. Socrates disclosed the vacuum that lay behind the sophistry of much of Greek thought. In a similar manner, Kierkegaard lays bare the fatal flaws in much of the thinking of the modern world. I have known for years that I had to come to terms with Kierkegaard, and I have feared him. I have feared him because I knew he would prove devastating to the comfortable illusions with which I have quieted my soul. I have known that in the presence of Kierkegaard I would feel like a Greek Sophist in the presence of Socrates. This book is my first attempt to wrestle with a major work of Kierkegaard. He has been just as stimulating and just as devastating as I expected him to be. But I did find that the way was prepared for me through my contact with Barth and Brunner. All of the great original emphases of the Theology of Crisis are to be found in Kierkegaard.

As I read this book I am forced to marvel at the progress that has been made in putting Kierkegaard into English. Less than four years ago I had dinner at Princeton with Dr. Walter Lowrie. At that time none of Kierkegaard's major works were available in English. And according to the folder before me we now have published in English Dr. Lowrie's Life of Kierkegaard and six of Kierkegaard's most important works. There is no longer any excuse for ignorance of Kierkegaard.

The *Concluding Unscientific Postscript* is one of Kierkegaard's most important works. Professor Swenson, whose untimely death came after he had completed five-sixths of the translation, Dr. Lowrie putting the book into its final form, tells us that he discovered the work forty years ago by accident in a public library and that the discovery of it marked a crisis in his intellectual and spiritual development. And as we read this volume we can understand that the reading of it might well mark a crisis in the life of any thinker. In this book Kierkegaard asks himself the question, How Am I To Become a Christian? At the heart of the book there is Kierkegaard's understanding of that great paradox of Christianity in which the knowledge that is essential for the salvation of a man's immortal soul comes to him through an event in history that is witnessed to in a book. Kierkegaard's treatment of this problem is most remarkable because of some of his great insights into the nature of this problem. Kierkegaard knows that that which is established historically can only be established approximately and he knows that the kind of certainty that we can reach in this manner is not the certainty which is demanded by religious faith. He has prepared the way for Brunner's great discussion of the relation between faith and history. (See Brunner's *Mediator*). Kierkegaard knows too that the way of detached speculation can never lead to the experience of living faith. He knows that we must have an infinite, personal and passionate interest in our eternal happiness if we are to find eternal happiness. Kierkegaard has utterly no patience with the professor who seeks to understand Christianity apart from a commitment of life. Kierkegaard is at his best in destroying illusions but he is interested in destroying the illusions that keep us from finding our way to a genuine and vital faith. H. R.

THE PHILOSOPHY OF SCHLEIERMACHER. *By Richard B. Brandt.* Harper and Brothers, New York. 350 pages. $3.00. Augustine, Aquinas, Calvin and Schleiermacher have been the four most influential theologians in the history of Christendom. Schleiermacher's *Addresses on Religion* and his great systematic work on *The Christian Faith* lie at the basis of all modern theology. As Dr. Brandt says: "He offered a mode of approach to religion more satisfactory [than Orthodoxy] to the mind of the 19th century, more congruent with its science and philosophy. Therefore largely as a result of his work, the great mass of Protestant theologians of the succeeding generations followed him in his distinction of religion from knowledge and conduct, his break away from dogmas supernaturally transmitted to infallible oracles, his insistence upon the autonomy of religious experience, his view that theology is a description of this experience in some sense."

But Schleiermacher was philosopher as well as theologian, and, as is always the case, one influenced the other. Philosophers will be interested in Dr. Brandt's critical survey of Schleiermacher's philosophy, particu-

larly his theory of scientific and religious knowledge; theologians will be more interested in the bearing that philosophy had upon his theology, his earlier work on the *Addresses,* his mature work on *The Christian Faith.*

Dr. Brandt makes it clear that Schleiermacher inclined toward pantheism, that he had a very defective sense of the personality of God. Though in his latter years Schleiermacher attempted as far as possible to conform his language to that of orthodox theology, though he continually insists upon a distinction between God and the world, "he did not believe that God is an individual self-conscious being, capable of distinguishing Himself from the world." Much of Schleiermacher's inadequacy as a theologian can be traced to this root.

This is a book for specialists rather than for the average reader and the former will welcome it as a valuable addition to our knowledge of this influential figure in the history of Christian thought. E. T. T.

An Enlightened Conscience. *By Irl Goldwin Whitchurch.* Harper and Brothers, New York. 282 pages. $2.50. The author argues that a living Christianity means faith both in a completely religious God and in a morally good life with men. In spite of this it is his opinion that "among all the inconsistencies that dog the steps of Christians today, the laurels go to the provisions made for moral illiteracy." Hence, he concludes, "the importance of going on with a study of ethics that shall be Christian in the sense of being a valid interpretation of conduct is doubtless the supreme need for our distraught world." The production of an adequate Christian ethics is hampered on the one hand by the idea that it can be successfully developed through a clarification of its theological foundations and on the other hand by the assumption, which is thoroughly naturalistic, that moral principles derive solely from the social sciences. These two contradictory approaches can be illustrated from the curricula of many of our Seminaries. A true Christian ethics will follow the Master in laying the emphasis upon the motive rather than upon the outward act. It will use the Bible not as a systematic and authoritarian statement of ethics but as an ethical source-book in which can be found the record of a developing morality which culminates in the perfection of Jesus.

The author of this book, who is Professor of Ethics and Philosophy of Religion at Garrett Biblical Institute, has posed problems on which straight thinking by the Church has long been overdue and he has done so with an incisiveness that is always provocative. J. N. T.

Roads to Reality. *By Robert MacGowan.* Fleming H. Revell Company, New York. 121 pages. $1.00. "To seek Reality is an adventure essential to the sanity of an age that suffers from an unbalanced culture: to reach Reality is a reward worthy of the richest minds," writes the author in his foreword. In the opening chapter he defines Reality after

laying down as a postulate that there is no dualism. "Theory and practice, cause and effect, soul and body, mind and matter, space and time, human and divine are all ultimately related. We live in a universe in which the various parts share a common origin and have learned to live together under law. To find the explanation of this majesty and wonder is to reach ultimate Reality." From this starting point the author goes on to discuss ten possible roads: philosophy, happiness, quietness, faith, art, poetry, education, democracy and revelation. The author has read widely and he uses his knowledge of literature to advantage. His thought may appear obscure in some passages to the average reader but generally it is both stimulating and suggestive. Many striking epigrammatic sentences which are unusually forceful are used, for example: "Silence is a school in which patience is the teacher." "Silence is the consulting room of the eternal Surgeon." J. M. M.

THE SEARCH FOR GOD. *By Marchette Chute, B. A.* E. P. Dutton, New York. 320 pages (no index). $2.75. Avowedly neither orthodox nor scholarly, this book represents the trail one lone thinker has blazed through the Bible without benefit of clergy. Unorthodox in the sense of having reverence for "nothing but the text," unscholarly in the sense of suspecting that the historical scholar approaches the Bible with "no light at all," the writer has still put a great deal of study (on the Goodspeed translation) into the work and can write whole pages to which an archbishop could offer no exception. The book's chief value is in showing what effect the Bible has on one person who attempts to interpret it without presuppositions. Miss Chute starts with the thesis that in the early chapters of Genesis two deities are presented: one a perfect God, creating a perfect world, the other an imperfect deity who struggles with a world which he is unable to control. The history of Israel then is the story of the progressive repudiation of this second deity. Israel the man is typical, the "Striver with God," as contrasted with the saint or accepter of God, like Isaac and Joseph. The true Israelites are those who like Job strive with God, who seek truth at all costs. The religion of Israel is this high striving, the religion of Judah is the popular faith. The entire Old Testament (with the exception of Esther and Canticles) is canvassed, following this clue. The Second Isaiah, greatest of the prophets, combines all previous discoveries into a "philosophy neither Hebrew nor contemporary but universal." God is not a deity to be pleaded with nor placated, but discovered; and when all men discover this, they will find also a perfect world. The "men of the Return" ignored the prophets, however, going back from the God of Israel to the God of Judah. Finally comes the last of the prophets, Jesus, who discovered God, the true God, afresh, denouncing as the "devil" the God his contemporaries worshipped. The true God is pure existence (I AM, as Moses had discovered), pure Life. Death is never His will. Thus Jesus, unique Son of God,

cannot live with death, denies and conquers it both in others (as Jairus' daughter, Lazarus), and in Himself. The truth about Jesus Miss Chute finds in John, not in the Synoptics (who present Him as an orthodox Pharisee). The Church also has misunderstood Him, "preaching him instead of his discovery, a risen Messiah instead of eternal life." The search for God is thus the search for the perfect; and the discovery of God is a discovery of perfect light without darkness and of a world made in His image. One cannot help wondering if Miss Chute is not a Christian Scientist. If not, she ought at least to be on the prospect list. K. J. F.

III. HISTORICAL THEOLOGY.

CHRISTIANITY IN A CHANGING WORLD. *By Shirley Jackson Case.* Harper and Brothers, New York. 204 pages. $2.00. "Viewed in the light of history Christianity has proved itself to be a religion that is inherently capable of change and development to meet the demands of new situations. Its institutions, its doctrines, its social outreach, and its insistence upon the importance of personal religious living have all been marked by a constant process of growth"—that in a nutshell—in the author's own words—is the thesis of this book, a volume comprising a series of popular lectures, delivered by one of the most distinguished of our Church historians to a pastors' gathering in Florida last October. The illustration or confirmation of the thesis, as traced in the history of the Church, is one that is full of interest to minister and laymen and rich in its suggestiveness. One chapter, like that which traces the Church's changing conception of its social mission, makes the book worth while, but almost every other chapter is equally valuable for its insight. We need the broad perspective, the tolerant attitude, the calm confidence for the future that such understanding alone can give. The average minister will not be so radical in his attitude as Dr. Case. Amid all its changes, which cannot be denied, there is a center, a core, an abiding veneration of Christ, which the author does not recognize or to which at least he devotes no attention. In spite of this defect this is a wise book, an important book, one whose message and whose inspiration are greatly needed at the present time. According to Dr. Case, "the essential genius of Christianity is its power to triumph over obstacles. Its periods of greatest success have been those when hostility was most pronounced. Critical times are its challenging opportunities." E. T. T.

CHRISTIAN TRUTH IN HISTORY. *By Hugh Miller.* Harper and Brothers, New York. 236 pages. $2.50. According to the author of this book, Christianity has increasingly confirmed itself in human experience over 1900 years, "carrying first a few, then many, then a whole civilization to new experience and new understanding, until it finally begins to move the world." The book is the work not of an ecclesiastic nor of a professional theologian but of a philosopher, one who is at home in the world of modern

thought (he is Professor of Philosophy in the University of California) and of a historian who seeks what so many professional historians have failed to see—the part that religion, particularly Christianity, has played, and must play, in the development of civilization. "The dream that might have redeemed Europe, that may some day restore Europe, is a religious dream. Religion is the only human impulse that goes out to all men irrespective of persons, of class barriers, of national boundaries, of racial differences. Religion is the basic community of man. The failure of religion is Europe's doom. The revival of religion is Europe's sole remedy, and the world's." Professor Miller defends this thesis ably and persuasively from the standpoint of philosophy, science and history. The message is a valuable one and one that needs to be impressed on the modern mind.

E. T. T.

CHRISTIAN ATTITUDE TOWARDS THE EMPEROR IN THE FOURTH CENTURY, Especially as Shown in Addresses to the Emperor. *By Kenneth M. Setton.* Columbia University Press, New York. 239 pages. $2.75. In a period when relations of Church and State are again in flux, when once more we are constrained to consider the question of a Christian's fundamental loyalties, a book tracing the attitude of the Church Fathers toward the Roman Emperors in the fourth century is of more than ordinary interest. This century saw the end of the long drawn-out persecution of the Church by the State, the accession of a Christian Emperor to the throne, a succession of rulers who in times of theological controversy sought to impose their own views upon the Church. "In the time of Constantine, being without precedent to guide them and intoxicated by the novelty of a Christian Emperor, the Fathers were by and large prone to accept his authority even in the settlement of doctrinal disputes." Eusebius, the great church historian, welcomed Constantine as the first Christian Emperor, acknowledged him as the lawful ruler of the Church and lauded him with epithets almost divine. But as the century advanced, and the Church discovered that the interests of Christ were endangered, a striking change of attitude ensued. Athanasius, Ambrose, Chrysostom and others boldly, at times almost arrogantly, defended the rights of the Church. The Emperor, they held, was within the Church but not above the Church. "There was abundant flattery of Emperors among ecclesiastics in the West as well as in the East," says the author, "while episcopal opposition to Emperors is to be found in the East as well as in the West."

Dr. Setton wrote this book, evidently as a Ph. D. thesis. It has the careful documentation and the explicit detail that one expects in this type of work. Though written particularly for the specialist in Church History it will interest and instruct the general reader as well. E. T. T.

THE STORY OF THE MENNONITES *By G. Henry Smith.* Mennonite Book Concern, Berne, Ind. 823 pages. $2.50. It is all here—a full, de-

tailed, scholarly, sympathetic (the author is a Mennonite) yet critical account of one of the most picturesque, one of the most interesting bodies in Christendom: their origin in Zurich, at the time of the Reformation, their cruel persecution by Catholics, Lutheran and Reformed, the Münster Revolt, inspired by the radical left wing, which brought the entire movement into disrepute, the patient labors of Menno Simons, whence the name Mennonite, the adoption of rigid disciplinary measures (including "avoidance" or social ostracism as well as excommunication) which has split the Mennonites into a wide variety of sects, the spread of the movement through Europe, the successive migrations to America, the widespread abandonment of pacifism in the Old Countries, especially in Germany where Nazi influence is all too apparent, its continued hold on the American churches, the recent trek of the Russian Mennonites to Canada and the United States and more recently from Canada to Mexico and to Central America.

For purposes of convenience the author, who is Professor of History at Bluffton College, divides the different branches of the church into three broad groups—Conservatives, Liberals and Moderates,—"remembering however that all are still conservative in their theology, and true to the teaching of Menno Simons, including his views on baptism upon confession of faith, rejection of the oath, non-resistance, together with antisecrecy and perhaps several other principles not particularly stressed by Menno, though no doubt implied in his general religious system."

The Conservative group includes among others the Old Order Amish, the Wisler Mennonites, the Kleine Gemeinde and the Hutterites—approximately 50,000 in all. "All these are still inclined to insist on various rigid dress regulations—bonnets, prayer-head coverings, aprons for the women, plain coats and simple clothes for the men with slight variations as to particular cut, a tendency toward broad-brimmed hats, and hooks and eyes among the Amish, beards among the Amish and the Holdemanites, but smooth shaven faces among the Wislerites. . . . Proscribed also are mixed marriages even with members of related branches, schooling beyond the elementary grades, religious affiliation with any other church, holding of public office, and in many cases taking part in elections, in some cases Sunday Schools, mission enterprises and evangelistic services. . . . "

The so-called Liberals, with a total population of 120,000, include the Central Conference of the Mennonite Church of N. A., the Mennonite Brethren in Christ and others. "This group has discarded practically all dress regulations, the ban against mixed marriages, and the holding of public office, though they are still strictly non-resistant on the question of war. They favor a salaried and educated ministry."

The Moderate group, which embraces a total population of about 150,000, include the Old Mennonites, the Amish-Conservative and many other smaller bodies. "Most of them still discourage extravagance, and conformity to changing fashions in dress, though not so strict as the Con-

servatives. . . . All practice foot washing. . . . Few have a salaried or specially trained ministry." . . .

Dr. Smith laments the readiness of the Mennonites to split over minutiae of doctrine and especially of practice but lets us see the sturdy quality of the Mennonite folk, who have held their faith through the years and who have earned the respect of their neighbors not only for their skill in agriculture but also for their Christian character.

This is an excellent history for Mennonites—and non-Mennonites—and one which this reviewer greatly enjoyed and gladly recommends.

E. T. T.

GEORGE MULLER OF BRISTOL. *By Arthur T. Pierson.* Fleming H. Revell Company, New York. 461 pages. $1.50. One of the most dynamic personalities of the Christian world of the nineteenth century was George Muller of Bristol, England, known for his remarkable faith in establishing and caring for the great orphanage and for his power in prayer and his power in faith and personal work. In 1899 this story of Muller's life was written by Dr. Arthur T. Pierson, then editor of *The Missionary Review of the World,* with an introduction by James Wright, son-in-law and successor in the work of George Muller. The demand for the republication of this very able and sympathetic life of this great Christian has been so general that Revell has reissued the book for the present generation. The message of faith and trust which the life of George Muller presents is one much needed today and the reality of his witness to a prayer-hearing and prayer-answering God is a great tonic for people in whose hearts the lamps of faith are burning low. The book is a study in "the manifold grace of God" and will strengthen and inspire every serious student of this great life.

C. H. N.

THE SHAKER ADVENTURE. *By Marguerite Fellows Melcher.* Princeton University Press, Princeton, N. J. 320 pages. $3.00. One of the most interesting, one of the most attractive, one of the longest lived of all the Communistic experiments in America, was that of the Shakers. Their founder was Mother Anne Lee, a Quakeress, who had been influenced by the Camisards (fanatical premillennialists) of Huguenot France. The sect took root in New England and in New York. Richard McNemar, Presbyterian minister, one of the leading figures in the Great Revival that broke out in Kentucky in the early part of the nineteenth century, adopted Shaker tenets and was largely responsible for its subsequent growth in the Middle West. The epoch of largest numbers and completest activities came between 1825 and 1860. At one time there were eighteen societies, the largest composed of approximately 600 souls. Shakers held that Mother Anne Lee was the second and feminine incarnation of the Godhead as Jesus was the masculine and the first. The four foundation principles of the movement were confession of sins, community of

goods, celibacy and withdrawal from the world. Miss Melcher is concerned not only with the history of the movement and with its tenets but even more with the life of the Shaker Community, with its ideals and with its achievement. She writes sympathetically, affectionately, with charm and distinction. For her the Shaker Adventure was an experiment in contented living, a noble experiment, and for a while a successful experiment, an experiment which finally won the respect, if not the understanding, of the outside world. The book enables one to understand the real genius of this curious Communistic group and incidentally furnishes us some excellent historical reading. E. T. T.

THE BUILDING OF A GREAT CHURCH. A Brief History of the Lutheran Church in America, with Special Reference to the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. *By W. G. Polack.* Second Edition, Revised and Enlarged. Concordia Publishing House, St. Louis. 235 pages. $1.25. The Evangelical Lutheran Synod of Missouri has a baptized membership of 1,320,803 and is the dominant denomination in the Synodical Conference, which contains approximately one-third of all the Lutherans in the United States and Canada. It is the most conservative of all Lutheran bodies, refusing altar fellowship to other Lutheran bodies which are a bit less conservative. It is also the most aggressive Lutheran group, with churches in all parts of the Union. Dr. Polack traces the development of Lutheranism before the formation of the Missouri Synod, the lack of a strong confessionalism, which led a group of German Saxons emigrating to America to escape the liberalism of the Lutheran State-Church to form a new body, the Missouri Synod. The growth of the Synod, its relations with the Synodical Conference and with the American Lutheran Conference (negotiations for union are in progress), the leading personalities and the ideals of this vigorous, ultra-conservative group are clearly set forth. The book made its first appearance in 1926, being intended particularly for the young people of the Church. It is here brought up to date—at the request of pastors, teachers and young people's leaders and expanded so as to make its appeal to the "average church member."

E. T. T.

WE ARE NOT DIVIDED. A CRITICAL AND HISTORICAL STUDY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. *By John A. Hutchison.* Round Table Press, New York. 336 Pages. $3.00. In this book Dr. Hutchison traces the history of the Federal Council: its organization in 1908 as the summation of the centrifugal forces operative in American Protestantism from the beginning and its internal development from that time to the present. His primary concern however has not been the actual work or program of the organization but rather the ideas, the ideals which have sought or found expression in it. It is a book which all who are interested in the Council will want to read, whether they be

pro-Council or con. This is a book much more important and much more interesting than the sub-title would indicate, for the Federal Council of Churches at the present writing represents the 24 leading Protestant denominations of America (all important denominations except the Southern Baptists) and its spokesmen have been to a large extent the spokesmen of Protestantism, the spokesmen of ecumenical Protestantism, as opposed to Sectarianism and to rampant Fundamentalism. The book, therefore, is more than the history of an institution. It presents a very important chapter in the history of Christian idealism; it is a necessary book if one wishes to understand the ecumenical movement, the peace movement, the development of "the social gospel" and other important books in American religious life. It is a book which should be widely read at this particular time, following our re-entrance into the Council, in the Southern Presbyterian Church. E. T. T.

CURRENT RELIGIOUS THOUGHT—A Digest. *By Charles S. MacFarland.* Fleming H. Revell Company, New York. 185 pages. $1.50. Protestants are greatly indebted to Dr. MacFarland for adding to his recent volume, *Contemporary Christian Thought,* this most readable and valuable book on contemporary religious writing. With a score of books to his credit and a record of vigorous leadership in the Federal Council of Churches, now in his seventies, this good man is giving us the fruits of his scholarship and his keen analytical ability. Without malice or attempt to prejudice, he takes forty-five books by contemporary authors, shuffles them according to their thought categories and does a beautiful job of careful reviewing. The eight fields into which the forty-five books fall are: Theology, Philosophy and Ethics, the study of Jesus, the Church and the Kingdom, the Social Gospel, Psychology and Religion, Personal Religion, and Christianity and Crisis. The outstanding value of the various reviews consists in the conviction that in spite of world revolution in social and political doctrines there has been a definite advance in man's understanding of the Christian position and a definite clarification of the challenge facing Protestantism. R. C. L.

I HAVE CONSIDERED THE DAYS. *By Cyrus Adler.* The Jewish Publication Society of America, Philadelphia. 447 pages. $2.50. The well-known author of this volume is a great citizen, scholar, educator, author and Jewish statesman. "The Days" in his autobiography cover the last seventy-eight years in an interesting and very informing manner. In unique fashion Dr. Adler takes his reader into the world of men and events. We look out through his rich and strangely varied experiences rather than at the author himself. For instance, we see the University of Pennsylvania in 1879 and Johns Hopkins four years later in two chapters fascinating to those interested at all in educational institutions. Because of his studies in Semitics, archæology and historic religions the author was asked to

go to the Near East in 1890 in the interests of the then forthcoming Chicago Exposition. It was Dr. Adler's idea "to try and gather the peoples of the world and show them at their work" at the Exposition. The related experiences in these chapters are rare pictures of the Turkey and the Mediterranean lands of fifty years ago. Dr. Adler was librarian of Smithsonian Institution for sixteen years and later a director. Since 1924 he has been president of the Jewish Theological Seminary of America in New York City. In the late World War he was the first president of the Jewish Welfare Board. He was one of the American Jewish leaders at the Peace Conference. Later, as a non-Zionist, he has been one of the foremost leaders actively interested in the reconstruction of Palestine. Through all these varied experiences the reader is taken into a world rather seldom entered by most Christian readers. Dr. Adler is very broad-minded, a ripe scholar and a keen observer of men. The volume will remain a valuable contribution to American letters. S. J. L. C.

A CATHOLIC DICTIONARY. *Edited by Donald Attwater.* The Macmillan Company, New York. 578 pages. $1.98. This book, published ten years ago under the title *The Catholic Encyclopaedic Dictionary,* is reissued under the present title because of a conflict of titles. In convenient, authoritative (it bears the *nihil obstat* of the papal censor and the imprimatur of the Archbishop of New York), up-to-date form it gives us a clear, simple definition of Catholic terms and practices. The editors are convinced that Protestantism is disintegrating before the onslaughts of Modernism, and this attitude, along with considerable misunderstanding and at times an English point of view, is reflected in its definition of Protestant terms and expressions. Even these definitions, which presumably are accepted by Catholics, are of interest to Protestants, who will find it a very helpful guide through the maze of Catholic beliefs and practices. It is an excellent reference book for all things Catholic.

E. T. T.

GEORGE FOX AND THE LIGHT WITHIN, 1650-1660. *By Rachel Hadley King.* Friends' Book Store, Philadelphia. 175 pages. $1.50. "At last," says Rufus Jones, in his foreword to this volume, "here is an illuminating and adequate treatment of the Light Within as George Fox used the term." This evaluation of Miss King's book by Rufus Jones should be sufficient to commend this volume to anyone who is interested in George Fox, or the Friends, or in immediate revelation or Divine Guidance or the Inner Light, for Rufus Jones is the recognized authority and the general spokesman on all matters pertaining to both Fox and the Friends.

Miss King describes Fox's position against its Calvinistic background ("I have nowhere else found 'the Calvinistic overtones' in early Quakerism so admirably presented," says Rufus Jones) and for the first time, so far as the reviewer knows, makes it quite clear not only how Fox differed from

the Protestant Reformers on the subject but also from the Oxford Groups (which she never mentions). For Fox the Inner Light was ethical in its operations, the principle within us which shows us what is evil and brings us into unity, unity with God and unity with man. This definition "so limited the sphere of the Light's revelation that it greatly minimized the chance of the inward revelation's being in opposition to the Bible." It also, in Miss King's estimate, "safeguarded it from the vagaries of undisciplined individualism" and made it "capable of being used as a group authority—that is, an authority for the church." Divine guidance came to Fox in the form of 'movings' and 'openings' and was to be expected in the case of a man who had yielded himself to the Inner Light but was not to be identified therewith.

This book is a work of genuine scholarship, a book of prime importance for the understanding of George Fox and the most distinctive doctrine of the Friends—as that doctrine was presented by their founder. E. T. T.

IV. PRACTICAL THEOLOGY.

CHRISTIAN ROOTS OF DEMOCRACY. *By Arthur E. Holt.* Friendship Press, New York. 187 pages. $1.00. This book is a compilation of the author's lectures delivered a few months ago at the Pacific School of Religion and the School for Social Work at the University of California. It is a book for the times, giving the roots that bind both Democracy and Christianity to the tap root of enduring civilization. It gives answers to many of the questions about the part Christianity should play in the attempt throughout the world to save Democracy from dictatorship. It analyzes the things that are worth saving in the American way, and the things that hurt the Christian way. The unique contribution of the book is in its tracing the rise of Democracy in the Old Testament, its rootage in the early Christian communities and its deep foundations in the settling of this country. The author is most helpful to students in his clearing the underbrush from the conflict between Democracy and its enemies and in his exposition of the place of a free Church in a free society. It is a good book to follow his other great contribution to the present struggle, *This Nation Under God,* a book widely read and as widely helpful.

R. C. L.

THE CODE OF CHRIST. *By Gerald Heard.* Harper and Brothers, New York. 168 pages. $1.50. Here is a companion volume to *The Creed of Christ,* which appeared a year or more ago. Gerald Heard is a mystic but he is a mystic of the most amazing level-headedness. He is first of all a scientist and that must account for the searching, probing, relentless way in which both *The Creed of Christ* and *The Code of Christ* are written. A friend of mine who knows the author intimately writes me that he spends hours and hours every day in actual prayer,—living as simply as an

ancient hermit and yet facing the facts of life in the straightest fashion of a twentieth century scientist. Here is a man who is the associate of G. B. Shaw, H. G. Wells, Aldous Huxley and all that set of famed Britishers and who by laboratory test and investigation has come through to challenge men to a living faith in Jesus Christ. No brief review could possibly reveal this volume. I can only plead with all who care for an actual experience of the religion we profess to buy and to read both *The Code of Christ* and its companion volume, *The Creed of Christ.* D. P. M.

THE BETRAYAL OF CHRIST BY THE CHURCHES. *By J. Middleton Murry.* Andrew Dakers, Limited, London. 191 pages. 2 shillings, sixpence. Here is a book which will never be read by those who need it most. It is a British Religious Book of the Month selection and is written in Middleton Murry's keenest, clearest style. It gives names and dates and it is sending those who dare to read it straight to their knees. Here is a sample paragraph: "There are many sincere Christians who cannot take the pacifist position in the present conflict; but there is no sincere Christian who can believe that nothing more is required of the Christian than to assist the national war-effort. And any movement which works to create A Christian Britain will inevitably be involved in the effort to create the Christian Church anew—not consciously or deliberately, but as the inevitable consequence of its own activity. It will bring new life to the dry bones of the Christian Church. Assuredly, the only kind of Christian Church that could command the respect and reverence of the modern man is one that would lose its life to save it. There is only one impulse or affection or passion which will bring men to that; the impulse of love. That should no doubt be present in the Church of Christ. But it is not there. The Church is concerned not with the fate of mankind, but with its own continued existence". That is a sample paragraph but it cannot fairly be judged alone. Get the book and read it all and then either prove that Murry is an unmitigated fool or else set yourself with those who will try to profit by the revolutionary message his volume brings. D. P. M.

THE CHRISTIAN ATTITUDE TOWARD WAR. *By Loraine Botttner.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 119 pages. $1.00. In addition to a clear and forceful exposition of Old Testament and New Testament teaching concerning war, this book has excellent chapters on the nature of the present world crisis, on the pacifist movement and its connection with radicalism in social and political theory and modernism in religion, on compulsory military training, on conscientious objectors and on the allegation that war is always and only evil in itself and in its consequences. The author undertakes "to show that the position which should be taken by anyone who is a true Christian and also a loyal citizen lies somewhere between these two extremes" of pacifism and militarism. W. T. W.

THE SEED AND THE SOIL. *By Richard Terrill Baker.* Friendship Press, New York. 176 pages. $1.00. This book is the story of a generation, the generation which grew up in the period following the First World War. It was a period of high idealism, easy-going optimism and beautiful hopes for the future. Today people, especially youth, are disillusioned, groping, and many of them on the verge of despair. The young man Gens, who is the symbol of the generation, faces the world with all its evil chaos and confusion, considers the blueprint offered for the building of a better world, and reaches the conclusion that the Christian faith and way of life offers the only hope for the future. "The Christian community is the only practical answer to the division and injustice and tyranny of the world today." Other institutions may dream of a better world but they are unable to give any promise of the dream becoming a reality.

D. W. R.

THE OVERCOMING CHRIST. *By Karl H. Moore.* Zondervan Publishing House, Grand Rapids, Mich. 140 pages. $1.00. The sub-title to this book is "Evangelistic Sermons from John's Gospel." It contains a series of fifteen mediocre expository sermons based on the Fourth Gospel —covering the whole of that book. These sermons constitute a rather disconnected and poorly expressed homiletical commentary on John. The opening paragraph of the first sermon gives incorrectly the name of a well-known minister whom Dr. Moore quotes, and from there on the book offends one who has any sense of literary values. The reviewer does not recall ever before having read a book so replete with grammatical errors, idiosyncracies of expression and logical *non sequiturs.* The sermons are plentifully interspersed with poems which are hopelessly irrelevant in their setting. In reading the sermons one feels that they were delivered effectively but taken down stenographically by a person unfamiliar with the art of constructing sentences and with the simplest rules of subject, predicate and punctuation. The proof-reading was poorly done. D. W. R.

CHRIST AND HUMAN PERSONALITY. *By J. C. Massee.* Fleming H. Revell Company, New York. 127 pages. $1.25. Here are eleven brief addresses on a Christ-centered faith. The first gives the book its title; and each of the others uses "Christ" in the statement of its theme as well as in the development of its thought. "Christ's Message To A World In Distress" and "Christ And The City Foursquare" are particularly appealing. The style is attractive, the doctrine is orthodox, the illustrations are good. Laymen especially will find this a helpful book. J. M. M.

QUESTIONS JESUS ANSWERED. *By William Ward Ayer, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 140 pages. $1.00. In these ten distinctly evangelistic and chiefly expository sermons the author presents, with one exception, a simple, vigorous, practical explanation and

application of what the majority of Christians would agree are the basic truths involved in the answers to fourteen questions, six of which were propounded by Jesus and eight of which were asked Jesus by others. The exception is to be found in Dr. Ayer's premillennarianism, which, however, is scarcely evident in the answers to twelve of the fourteen questions considered. The larger portion of the book is not uninteresting and is usually quite helpful. R. W. K.

OUR GREAT SALVATION AND THE CENTRALITY OF THE CROSS. *By W. E. and E. W. Schramm.* 109 pages. $1.00. TO LIVE IN CHRIST. *By Emil W. Matzner.* 430 pages. $2.50. The Wartburg Press, Colombus, Ohio.

Two books of sermons, the one for all the Sundays and the festivals of the Christian Year, the other for the Lenten season. The former book is based on the Scripture selections in use in the Lutheran Church, but is an example of practical devotional preaching to be desired in any church. The latter book contains two series of sermons, seven on John 3:16 and seven on our Lord's words from the cross. Soundly and warmly evangelical. W. T. W.

THE GOSPEL OF SALVATION; EVANGELISTIC ADDRESSES. *By Hyman Appelman.* Fleming H. Revell Company, New York. 155 pages. $1.00. These sermons are good examples of a familiar type of evangelistic preaching. They are earnest and sincere but at the same time they are somewhat sensational. Mr. Appelman paints in bright colors with a broad brush. He has strong convictions, and that is a very desirable thing in a preacher, but occasionally one wishes that he were not quite so sure about everything he touches on. He uses short, pointed, vigorous sentences, in the main. Sometimes he lapses into a colloquial style. A few of his stock phrases are rather unpleasant to a sensitive ear. But he has the true evangelistic fervor and intensity. The themes of these addresses are important, the outlines are clear, the appeal for the immediate acceptance of Christ is impassioned. J. D.

THE GREATEST MEN OF THE BIBLE. *By Clarence E. Macartney.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 222 pages. $1.50. In this volume the former moderator of the Presbyterian Church, U. S. A., presents biographical sketches of fifteen Bible characters in sermon form. In his Foreword the author says, "The great advantage of such preaching is that you summon these men themselves into the pulpit and permit them to preach for you." This thought, we would say, is the basically outstanding characteristic of the book. The life of each man is based on the Scriptural record but each man speaks to us today his message of eternal truth. The old messages preached and lived by these stalwart men of God are clothed to meet the challenges and needs of our own

day. Paul "preaches" on Victorious Living, Abraham on Faith, Elijah on Righteousness, David on Life's Temptations, and so on. Each character-study is a scholarly achievement, artisticly wrought so that the all-important spiritual values are fully developed and portrayed. S. J. L. C.

How Shall I Say It? *By Ross Harrison Stover, S. T. D., D. D., LL. D.* Muhlenberg Press, Philadelphia. 176 pages. $1.00. This book proposes to explain the fundamentals of effective public speaking, particularly as they relate to the preacher. While the book is written in a popular, epigrammatic style and in a very winsome and stimulating spirit, yet the author's treatment leaves much to be desired. In it are set forth more than a few misleading and inaccurate definitions; there is a repeated over-emphasis upon mechanical rules for speech and a corresponding under-emphasis upon the psychological processes involved in effective speech. There is much in the book that is helpful but such portions will probably already be known to the readers of this review. R. W. K.

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THE AGE OF KING DAVID: A STUDY IN THE INSTITUTIONAL HISTORY OF ISRAEL

By the Rev. John Bright, Ph. D.,
The Cyrus H. McCormick Professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Virginia.

Few periods in Israelite history are more significant than the decades just before and after 1000 B. C. These were the years which witnessed the birth of the Hebrew state, its rise to its greatest power and also the beginnings of its disintegration. The process was incredibly swift. In no more than two generations a confederation of tribes, united loosely by a covenant based on common blood and a common religion, to be sure, but having no national organization whatever, a confederation hard pressed even to maintain existence, had become not only a unified nation but a nation of some circumstance in the contemporary world. Yet, simultaneous with the movement toward unity and statehood, forces persisted, forces were engendered, which in one further generation were enough to destroy that unified statehood and reduce the nation thus quickly built to a pair of petty kingdoms. Little more than a century would suffice to cover the whole process.[1]

[1]Dates at this period in Israelite history are to a certain extent approximations. Various schemes of chronology are current. The maximum variation is, however, never excessive. If we follow the most recent work done on the question, we may place the accession of Rehoboam at 926 with J. Begrich (*Die Chronologie der Könige von Israel und Juda,* 1929, p. 155) or at 930 with S. Mowinckel (*Acta Orientalia,* 1932, p. 161). And if we follow W. F. Albright (*From the Stone Age to Christianity,* 1940, p. 219) and place the battle at Aphek (I Sam. 4) in which the Ark was lost to the Philistines at cir. 1050, we have our period roughly defined.

That a great change took place in the external appearance of Israel between the period of the Judges and the reign of Solomon is known to every careful reader of the Old Testament. Less obvious, but infinitely more important, certain institutions of far-reaching significance were developed, certain indelible impressions were made on the minds of the people, which were to mold Hebrew history for centuries to come and through it, needless to say, the history of the entire world. To understand, then, not only these things themselves but some of the factors lying behind them becomes a matter of importance to the Bible student.

At the center of our interest stands the reign of David. In the period of the Judges the Israelite state was yet inchoate. By Solomon's day the trends with which we are concerned were already well developed. The great innovation took place between. David was, by any standard, a significant person,—one of the two or three greatest that Israel ever produced. But too often the picture of the shepherd lad, of the sweet singer, has obscured that other and deeper part which David played in the political and religious history of his people.

Our evidence is almost entirely Biblical. For the most part it is found in the Books of Samuel with glances at Judges and I Kings.[2] The Chronicler sheds some—but on analysis not a great deal—further light. Archæology and profane history give much light of a general nature but virtually no direct evidence at all. Our Bible story is full but not analytical. It selects the events suited to the particular purpose of the writer and narrates them. If it ever steps behind the bare events it is to lay on them a distinctive theological interpretation. Never does it penetrate into the economic, political and sociological factors which always motivate and are shaped by the events. Thus a clear picture of the contribution of David's reign is not afforded us. We must try by comparing the Israel that was before with the Israel that was after to isolate it.

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[2]For discussion of the material let the reader consult the commentaries. He will find their opinions diverse yet not without points of agreement. The high historical worth of most of Samuel has never been questioned seriously, especially II Sam. 9—1 Kgs. 2, which must have been penned well-nigh contemporaneously with the events.

I.

It is evident that the growth of the state and its power went hand in hand with the development of the fighting strength. The fighting strength, in turn, owed much of its development to David. In any case, the highly organized fighting machine of Solomon is evidence that quite an advance had been made beyond the informal military of the Judges, even if some study is required to discern the nature and manner of that advance.[3]

In the days of the Judges military organization was unknown. There was no central government, no standing army. The tribes were a law unto themselves, bowing to no authority save the loose authority of their own "elders." Every able-bodied man was a potential soldier. In time of danger there would arise a leader, called a *shôphēt,* or Judge, who by virtue of his dynamic qualities alone[4] would call out the clans. In general, the response was in direct ratio to the proximity and intensity of the menace. After the crisis was past the fighting force was not held together. The power of the Judge was neither all-inclusive nor permanent. In no case was it hereditary.[5]

So matters might have continued indefinitely had not events forced a change. In this case the forces of change took the form of the Philistines. Heretofore Israel's enemies had been either the petty kinglets of the Canaanites or the surrounding peoples, or Bedouin tribes, such as the Israelites themselves had once been, likewise desirous of gaining a hold on the soil. For these emergencies the call of the clans by the Judge had sufficed. The Philistines, however, were quite a different thing. Of Ægean stock, known from Egyptian records as one of the Sea Peoples whose progress upset the whole of the Eastern Mediterranean world in the late 13th and early 12th Centuries B. C., and who so grievously plagued the Pharaohs of the XIXth and XXth Dynasties, they seem to have arrived in Palestine practically coin-

[3]A. Alt (*Die Staatenbildung der Israeliten in Palästina,* 1930) has done extremely sound work on the subject.

[4]The term "charisma" has become current for this type of authority.

[5]The case of Abimelech in Jd. 9 is in no sense typical, as Alt (*op. cit.,* p. 9) and others have pointed out, but was a local attempt to set up a petty state on Canaanite models.

cidentally with Israel.[6] They quickly seized most of the coastal plain and at some subsequent date they came to inevitable blows with Israel in the hill country. Israel was worsted.[7] No longer was the enthusiasm of *charisma* enough. The Philistine menace was too powerful to be dealt with once for all. It was a chronic menace which had to be lived with year after year.

That it was out of the Philistine crisis that the demand for a king arose has long been recognized.[8] The chosen one was Saul, and he became Israel's first king. But, although he represented a new departure in Israel and one grievously resented in some quarters, as I Samuel 8 and 12 indicate, his rise was still in the old-fashioned way. He was the hero who, by authority of *charisma* alone, called the clans to battle.[9] The only innovation was that, owing to the need for a permanent leader, Saul the charismatic hero was acclaimed and anointed king.

Saul was a warrior, not a statesman; he made no changes in the organization of the state that we know of. Yet one new feature did come into being which, although its emergence was innocent enough at the first and the most natural thing imaginable, was destined to cast a very long shadow. In the course of the long war Saul must have felt embarrassed more than once by the informal military organization then obtaining. He must have felt ever more keenly the need for some more dependable force. So it is with no surprise that we read in I Samuel 14:52 that it became Saul's habit to call to his side for permanent service any likely man he saw. Thus there began to grow up about the king's person, apart from the usual armed forces of the clans, a corps of hardened veterans, almost professional soldiers. In this body

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[6]It is probable that the Philistine arrival can be dated at some time after their defeat by Ramesses III in 1188. Cf. W. F. Albright, *Bull. Am. Sch. Or. Res.* No. 58, p. 18; H. R. Hall, *Camb. Anc. Hist.* II, p. 275; Ed. Meyer, *Gesch. des Altertums*, II-1, pp. 585f, etc.

[7]I Sam. 4 tells of the decisive blow. The Samson stories reflect the long prelude to open war. I Sam. 13 shows us clearly the state of affairs: Philistine garrisons in the heart of Israel, Israel under tribute and virtually disarmed.

[8]E. Renan long ago put it clearly (*Histoire du peuple d'Israël*, II, 1889, p. 34): "La lutte contre les Philistines avait fait la royauté d'Israël." Recently Alt (*op. cit.*, pp. 14ff) has stated the point admirably.

[9]Cf. I Sam. 11:6, 13:3, etc.

of men we may see the small and innocent beginnings of a standing, professional army in Israel.

It was in this same picked group about Saul's person that David began his spectacular rise to power. So fearless were his exploits and so great was his charm that his popularity soon began to eclipse even that of the king. In other words, he gave evidence of charismatic power—that Yahweh was with him—while the tragic Saul was giving conclusive proof in the eyes of the people that Yahweh had indeed forsaken him.[10] When Saul was dead, David, the charismatic hero, remained the only logical choice. Israel began to fall away to him. Saul's last son, Ish-baal, seems for a time to have had the support of Abner, Saul's captain and kinsman, as well as, no doubt, certain of Saul's personal soldiery. But the people, accustomed to follow only the *charisma* and recognizing no claims of heredity, never were with him. When Abner—presumably followed by the professional troops—went over to David, the last hope of the futile Ish-baal was gone.

In the meantime David had accumulated his own band of professional soldiers, who were attached directly to his person. Some of these were adventurers or outlaws who had adopted his cause while he was still hiding from Saul in the South. (Cf. I Sam. 22:1-2). Their number was no doubt replenished during the Ziklag stay (I Sam. 27ff.) from the population of the vicinity and by further desertions from the camp of Saul.[11] Thus by the time he became king in Hebron David had about him a formidable troop of six hundred and more (I Sam. 30:9). From this number came those heroes whose deeds of valor are noted in II Samuel 21, 23.

It was with the aid of this personal army that David seized his new royal city, Jerusalem, (II Sam. 5:6), so that it became his own personal holding. It seems to have been called after him *'îr Dāwîd* (II Sam. 5:9). Later we hear of certain foreign troops in David's retinue: the Cherethites and the Pelethites, com-

[10]The psychological factor in the struggle between Saul and David cannot be overestimated. It is thoroughly discussed by J. Pedersen (*Israel: Its Life and Culture,* 1926, pp. 184ff).

[11]I Chron. 12 is a recollection of these wholesale desertions.

manded by Benaiah ben Jehoiada.[12] There were, in addition, 600 men of Gath commanded by one Ittai (II Sam. 15:18) and, although David's rise would have been unthinkable had he not given repeated evidence in the eyes of the people of his charismatic authority, it would have been equally unthinkable without this tough contingent of soldiers to whom his prestige was so largely due.

Further, the succession of wars by which David so enlarged the borders of his realm could never have been carried out with the aid of the levied troops of the clans alone. Such forces would have proven much too poorly trained for the task even had it been possible to keep them in the field indefinitely. There is reason to believe that the foreign wars of David were not too popular with the people. Certainly they must have entailed features which were not pleasing. The strain on man-power, morale and resources could not have been light. What glory there was, we may be sure, fell to Joab and the professional troops, and the tribute of the conquered peoples was paid not to the people but to the crown, i. e., to David himself. We may doubt if much of the spoils of war, after its expenses and the expenses of the growing state had been defrayed, found its way into the pockets of the average Israelite. There were, to be sure, the benefits of a brief economic prosperity flowing from the dominant position which Israel occupied in the surrounding world, but such benefits were hardly evenly distributed. Besides, the common citizen is usually unable to connect them in a rational manner with their antecedent political conditions. Most of all it must be borne in mind that the war of aggression had been foreign to Israel's spirit since the Conquest. If the census taken by David (II Sam. 24) had as part of its purpose—as it most likely—the collection of statistics preparatory to the organization of the military strength of the nation, we may take that as a tacit admission that the response of the clans to the call to arms had not been satisfactory and more drastic measures were called for to raise the troops

[12]II Sam. 8:18 etc. The names are usually regarded as equivalent to "Cretans and Philistines." Without going into the problem of the relation of the various Ægean peoples in Palestine one to another, we can affirm that the Cherethites were Ægeans who had settled in the Negeb. (Cf. I Sam. 30:14.)

needed in the wars. In any case, the census was bitterly resented. In view of it all we may say with confidence that the Davidic state would have remained a dream had it not been for the new professional army.

Concerning the details of the military organization we are not well informed, but references here and there shed some light. By the time of David the army consisted, as we have indicated, of at least two distinct classes of troops: the levied troops of the clans (Hebrew, *sābā*) for service in which every able-bodied man was liable, and the personal, professional soldiery responsible to the king alone.[13] Held in especial honor was a group of daring men who had distinguished themselves by feats of exceptional prowess and who are called in II Samuel 23:24, etc., "The Thirty." This "Thirty" did not refer, as K. Elliger has so well shown,[14] to a fixed number but was the title of an honorary body modelled after a similar organization which existed in Egypt.

David did not, as far as we know, alter the structure of the army in general, although the census may have paved the way for changes of some sort. The territorial levies were organized both before David and after into companies of 10, 50, 100, and 1000.[15] What regular pay, if any, the soldiers received, and what system of supply was developed, we do not know. It is probable that the army supplied itself from the land and from booty and that the expenses of war were defrayed, in good part, in the same manner.[16] Meritorious service frequently received special material reward.[17]

It is probable, also, that the individual soldier armed himself. This was no doubt accomplished according to the resources of the individual or by means of equipment taken from the slain in battle. The types of weapons in use were of the simplest, javelin, bow and arrows, short sword and sling being mentioned.[18] We know little of the defensive armor employed, but the helmet and

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[13]L. Desnoyers, *Histoire du Peuple Hèbreu,* II, 1930, p. 242 aptly characterized this latter group as a "foreign legion" rather than as a bodyguard.

[14]K. Elliger, "Die dreissig Helden Davids," *Palästinajahrbuch,* 1935.

[15]Cf. I. Sam. 17:18, 18:13, 22:7; II Kgs. 1:9ff; Am. 5:3; Is. 3:3, Dt. 1:15-17.

[16]Cf. I Sam. 17:17; II, 17:27-29, etc.

[17]Cf. I Sam. 17:25, 22:7; II, 18:11; I Chron. 11:6, etc.

[18]Cf. Jd. 20:16; I Sam. 17:39-40, 18:4, 10, 19:9, 20:33, 36, 21:8, 22:6, 26:12; II, 1:6, 2:16, 20:8, etc.

a sort of corselet of scale armor were to be found.[19] The most potent offensive weapon of the day, the chariot, does not seem to have been used extensively by David, although a few were in his possession.[20] This instrument of war had enjoyed extensive use since about 1600 B. C. among the Canaanites. The Philistines and the Arameans of David's day also used it extensively. But it remained for Solomon to make its use general in Israel. At his command certain key cities were fortified and garrisoned and at certain of them (notably Megiddo, where the excavations of the Oriental Institute have brought them to light) large stables for chariots and horses were erected.[21]

We see, therefore, that there was active in the time of David a trend which, while certainly not fully understood by the people, was nevertheless grasped and resented by many: a tendency to reduce the national armament to an organized system and to supersede the territorial levy with a professional army. This trend, begun innocently enough by Saul, reached its climax under Solomon, who appears to have relied solely on his standing army. Alt[22] has suggested with some plausibility that Solomon, unable to trust the people with arms, substituted the corvée for military service. Be that as it may, the professional troops, without whom the rise of the Hebrew state would not have been possible, became increasingly a power over the state. It was they who saved David's cause against Absalom; it was they who put Solomon on the throne in preference to Adonijah. In the latter case, if the people had a will, they were not allowed to express it; all that was asked of them was recognition of *fait accompli* (I Kgs. 1:38-40). In other words, by the time Solomon came to the throne *charisma* was dead, at least as far as concerned the selection of a ruler. By the days of Athaliah (II Kgs. 11) the troops could make or break the wearer of the crown.

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[19]I Sam. 17:38. It is doubtful if the armor of Goliath may be regarded as typical.

[20]Cf. II Sam. 8:4, 15:2; I Kgs. 1:33. Noble warriors rode muleback (cf. II Sam. 18:9, etc.).

[21]Cf. I Kgs. 9:15-22. In Solomon's day there was a profitable trade in horses (I Kgs. 10:28ff).

[22]*Op. cit.*, pp. 67-71.

II

The period with which we are dealing saw, as might be expected, a tremendous growth in the power of the crown. One has only to compare the simple court of Saul as it is pictured in I Samuel 22:6—if so unostentatious an assemblage may be called a court—with the resplendent *ménage* of Solomon in order to sense this. Midway in the process stands David. It was in his reign that Israel was gradually but irrevocably committed to the monarchy. This commitment took place by a chain of events wherein one step followed another without any one fully realizing what the end would be, although we may be sure that many sensed it more or less vaguely, as repeated and vocal opposition would indicate.

It should be emphasized that the institution of monarchy was foreign to Israel. Central authority, a royal house, the principle of heredity, were diametrically opposed to the free democratic society of Israel's nomad past. Saul, although king in name and in fact, did very little to alter this. He was, as we have said, a charismatic leader like the Judges who, for expediency's sake, was acclaimed king. He did make an effort to consolidate the state and he did inaugurate a new type of soldiery; but there was no conscious and sustained effort to break with the past. The tribes remained independent units. The royal authority rested on *charisma* alone. Heredity was not recognized, as the sad fate of Ish-baal shows.

In David's day a subtle change took place. The rise of that worthy was, let it be repeated, due both to his charismatic qualities and to the excellence of his personal troops. The principle of leadership had now become *charisma* plus military power. When David was acclaimed king over Judah in Hebron—and later over all Israel—*charisma,* while never forgotten, was forced into the background. The choice of the elders was based, it is true, on the evidences of *charisma* observed in David, but the emphasis is on the considered act of that choice rather than on the divine enthusiasm of the typical charismatic call.

The conglomerate nature of David's great state was the deciding factor. Israel of old had been a racial and religious—not

a territorial—unity. This was no longer true. The absorption of Canaanite land and blood went on apace. Philistines, Arameans, Edomites, Ammonites and Moabites paid tribute to the crown. This whole motley structure centered in and was held together by David himself. The union of North and South was, as Alt has ably pointed out, in the nature of a double monarchy. The royal city itself was David's personal holding. The professional troops, the power which had built the empire, were David's own troops. In short, the center of gravity was not the people Israel but David the king. And here the need for an hereditary succession entered in. The continuance of the personal state of David needed an heir of David to assure it. So by the time David grew old there was no question *whether* his son should succeed him but *which* son should do it.

This does not, of course, say that there was as yet unlimited despotism in Israel. The dire conditions portrayed in I Samuel 8:10-18 had not so far become actualities. The free spirit of the people of the clans and their elders was not quenched, but flared up repeatedly. Some even think that the old order, personified by the elders, was at the heart of Absalom's rebellion.[23] Certainly the king did not dare to disregard wholly the popular will. Yet there were signs of the ominous trend toward the time when I Samuel 8:10-18 would become sober fact. The elders saw their authority inevitably curtailed and made subordinate to the crown. The clans had less freedom to come and go, to help or not to help in national emergencies. The person of the king, by reason of the great power centered in him and with the aid of his personal soldiery, was more and more shielded from the popular will.

How far this trend toward centralization went with David we are left to guess. We know that Solomon grouped all of Israel proper into twelve administrative districts based in general on tribal lines but nevertheless not tribal states.[24] Each district was

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[23]So notably W. Caspari, *Aufkommen und Krise des israelitischen Königtums unter David,* 1909. It is hardly correct, however, to adopt too simple an explanation.

[24]I Kgs. 4:7-19. W. F. Albright ("The Administrative Divisions of Israel and Judah," *Journ. Palest. Or. Soc.,* 1925, p. 17) and A. Alt ("Israels Gaue unter Salomo," *Breiträge zur Wissenschaft des alten Testaments,* 1913, p. 1) have written important articles on the subject.

assigned the task of providing for the royal establishment for one month of the twelve. Grave doubts have been expressed that the tribe of Judah was included in the partition, which, if true, would indicate that Solomon showed favoritism to his own tribe.[25] A similar system of twelve districts, possibly with a similar function, seems to have existed in the Southern Kingdom after Rehoboam, if Alt is correct.[26]

There is not sufficient evidence, however, to support the assertion that this system antedates Solomon. It is true that a list in I Chronicles 27:1-17 tells us of some sort of courses for monthly service set up by David. But the list is late, the nature of the courses not clear and the names given are, upon examination, seen to be reproduced from the hero list of chapter 11 (cf. II Sam. 23), at which place they seem originally to have belonged. In any case, there is no mention of a geographical division of the land here. It may be noted, further, that the list in I Kings 4 does not come from the early part of Solomon's reign, as the inclusion of two of the sons-in-law of the king shows. Yet it would be folly to deny that David might have had visions of some such reorganization of the land. His census may even have been a prelude to such a step, whether it was ever actually carried out or not.

With the growth and centralization of the state it was necessary that the administrative and judicial machinery should grow as well. In the days of Saul such machinery appears to have been totally lacking.[27] Even David, although the functions of government were by then enlarged beyond anything previously seen in Israel, had no such corps of functionaries about him as did Solomon. Indeed, considering the size of his state, David's government seems modest enough. But it is quite fallacious to rea-

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[25]This is Alt's position, in which he is followed by Père Abel (*Géographie de la Palestine,* II, 1938, pp. 79ff) and by Desnoyers (*op. cit.,* III, pp. 17ff). Albright adopts the opposite position. The debate hinges about the very ambiguous v. 19 of the passage in question.

[26]A. Alt, "Judas Gaue unter Josia," *Palästinajahrbuch,* 1925, p. 100. He sees in parts of Jos. 15 and 19 the relics of a district list dating from the time of Josiah, but which he believes existed as far back as Rehoboam. Possibly Solomon divided both North and South into districts and the list describing the latter has been lost.

[27]The proof of such an assertion is largely *e silentio* but probably valid.

son from the poverty of our information that the administrative and judicial arms were almost non-existent.[28]

We have two lists of David's officers: II Samuel 8:15-18 (cf. I Chron. 18:14-17) and 20:26-27. It has been urged on good grounds that some of these functionaries were foreigners, possibly Egyptians, or at least that their offices were patterned on foreign models.[29] Besides Joab who commanded the "host" (*sābā*) and Benaiah who was over the Cherethites and Pelethites there was one Jehoshaphat who was *maskir,* an office usually regarded as the equivalent of a vizier or chancellor, but perhaps a herald;[30] there was the *sôphēr,* or scribe, an office filled by one Sheva or Shausha; there were two official priests, rivals, Zadok and Abiathar, who, although personages of importance, were none the less subordinate to the crown[31] The first of the two lists in Samuel even tells us that certain of David's sons discharged the priestly office.[32] A further officer, one Adoram, who was over the *mas* (corvée), is included in the second list but absent from the first.[33] If David had any other officials we are not told of them. The list in I Kings 4:1-6 of the functionaries of Solomon shows us that that worthy introduced several further offices.[34] One of them, the *rē'et hammelek,* which may have been an honorary title, was perhaps borne in David's day.[35] In any case

[28]As Renan, *op. cit.,* II, p. 8, once did.

[29]So recently R. deVaux, "Titres et fonctionnaires égyptiens â la cour de David et de Solomon," *Rev. Biblique,* 1939, p. 394.

[30]The last is favored by deVaux, *op. cit.,* p. 394. For the more usual rendition cf. E. Meyer, *op. cit.,* II-2, p. 256; Desnoyers, *op cit.,* II, p. 262; A. Lods, *Israel,* tr. 1932, p. 363; K. Galling, *Die israelitische Staatsverfassung in ihrer vorderasiatische Umwelt,* 1936, p. 39.

[31]Cf. I Sam. 22:11ff. or I Kgs. 2:26f.

[32]II Sam. 8:18 (Heb.). The second list substitutes one Ira the Jairite. The Chronicler, as one might expect, changes the title of David's sons to the ambiguous but innocuous *rishōnîm lyad hammelek.*

[33]Desnoyers, *op cit.,* II, p. 260, thinks the second list, introducing the corvée, represents a later development. This is quite possibly correct.

[34]For example, *'al hannissābîm,* who, according to Noth in *Zeitschrift des deutschen Palästinavereins,* 1927, p. 216, was over the twelve district officers, and *'al habbayith,* who, to Noth's mind, managed the royal property, but to deVaux, *op. cit.,* above, was the vizier.

[35]Cf. Hushai, II Sam. 16:15ff; Cf. deVaux, *op. cit.,* p. 404; Caspari, *op. cit.,* p. 51; R. Kittel, *Geschichte des Volkes Israel,* II, 1932, p. 282.

it is plain that the administrative machinery gained considerably in complexity under David.

As to the judicial arm, in so far as it was distinct from the administrative, for lack of information we can say little. We do not know that David made any sweeping changes at all. Yet the very fact that power was concentrated in the hands of the king must inevitably have forced more and more judicial authority—and work—upon the central government. That the people were accustomed to appeal directly to the king we know.[36] We also know (II Sam. 15:1-6) that not every one was pleased with the way such appeals were handled. At least, Absalom could make the alleged lack of adequate machinery for disposing of litigation a talking point. Whether David took steps to ameliorate matters once the rebellion was quashed we are not told, but he might be regarded as singularly bereft of vision if he did not.

It is certain that the reign of David saw the beginnings of the splendid court which so flowered under Solomon. Saul (I Sam. 14:49-51) had had but one wife, and no court at all. David, while hardly able to count his spouses by the hundreds as Solomon is said to have done, did gather a considerable harem and beget a considerable progeny.[37] Many, if not most of these alliances were of a political nature. The outcome was quite what one would expect: endless favoritism, jealousy, palace intrigue and an establishment which must have become a growing financial burden. The royal palace was filled with favored ones who "sat at the king's table" (i. e., were royal pensioners), such as Mephibosheth and Chimham (II Sam. 9:7, 19:31ff). The king's sons and favorites, as well as deserving retainers, could be and were rewarded with gifts of property and position.[38] In short, there was about this time the beginning—if no more—of a dangerous and ever-widening social cleavage which had been quite unknown in the past. A new privilege, a new aristocracy, a new class consciousness, was in the making.

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[36]Cf. II Sam. 14; 15:1-6, I Kgs. 3:16ff.

[37]Cf. II Sam. 3:2-5, 5:13-16, I Chron. 3:1-9, 14:4-6.

[38]Cf. aforementioned Mephibosheth and Chimham. Absalom appears to have had personal holdings (II Sam. 13:23). Even Saul confessed to a similar course (I Sam. 22:7).

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III

Changes of the magnitude of those outlined above must have had a tremendous impact on the life of the people, economic and cultural. Society down to the very last man must have been affected. Our evidence, unfortunately, is not explicit enough to enable us to describe that effect in detail. But we can suggest in broad outline some of the developments which must have been taking place.

There was drawing to its end in the period with which we are concerned a long process of adjustment in the life of the people. Two centuries earlier Israel had entered Palestine and had, of necessity, begun the transition from the nomad to the sedentary life. Culturally, they were, on their arrival, infinitely inferior to the older Canaanite population. Archæology has repeatedly shown us how crude the first towns built by the Israelites were and how bare of evidences of refinement, in comparison with the earlier occupations which they replaced. The process of adaptation to the sedentary life, and to the older population, with its superior culture and its tenacious religious practices—where it was impossible to oust it completely—was certainly not quickly completed. By the time of David we may, indeed, assume that the adaptation to the soil had, with isolated exceptions, virtually been carried out. But the adjustment to the older population of the land was still going on: violently with Saul (II Sam. 21:2), more peaceably but inexorably with David and reaching its climax with Solomon. In the course of this adaptation to settled life and an older, more highly developed culture, we may assume with certainty that the material and cultural position of Israel was perceptibly, if gradually, bettered.

The Davidic age, with its conquests and its building of the new and larger state, certainly worked yet further changes. There was undoubtedly an increase of trade and commerce of all sorts. It is true that our records tell us of no efforts in this direction on the part of David save the treaty with Tyre (II Sam. 5:11-12), but it would be wrong to conclude from that fact that David had little vision for such bourgeois matters.[39] On the contrary, it would

[39]R. Kittel, *op. cit.*, II, p. 167, falls into this error.

be safe to say that David's motive in undertaking his wars of conquest, apart from the wish to secure his borders from aggression, must have been precisely the dream of commercial advantage. That, at any rate, was the result. Greater Israel controlled the trade routes out of Egypt to the North, from Phoenicia to the hinterland of Syria, south from Damascus through Gilead to the Hedjaz, as well as those to and from the Gulf of 'Aqabah.

With trade came, logically, increased wealth and culture. One would expect such a condition to be reflected in the remains unearthed but, unfortunately, as we have said, archæology is of little help at all. No remains have yet been found which can be placed positively in the reign of David.[40] Yet we do know that the Israelite town of Early Iron I was a miserable affair indeed, but that by the time of Solomon—which archæology abundantly enlightens—great progress had been made. Somewhere well along this stride we must place David.

To speak of the effect of all these changes upon morals, customs and social institutions is to exceed our evidence. It should not be exaggerated, for social forms and usages are surprisingly persistent, but it was doubtless profound. The trend from a tribal to a territorial order, from independence to centralization, from the loose authority of the elders to the authority of king and court, must have produced many an uprooting. When old position is lost and new order set up there is always a certain amount of inevitable confusion and bitterness. In addition, the cost of incessant war, in wealth, in man-power and in moral decay, must have made itself felt. Israel was full of malcontents, as the later events of David's reign show.

We can be sure, in any event, that to support the expanding government and court—to say nothing of the cost of war—required a considerable source of revenue. What sources were actually open to David and used by him we are left to read between the lines. Our Bible record is not concerned with giving us such information. It is most unlikely that taxes, as we now use the

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[40]Certain constructions at Megiddo and a part of the city wall at Ophel may prove exceptions. For an excellent discussion of the light shed by archæology on this period, cf. G. E. Wright, "Archæological Observations on the Period of the Judges and the Early Monarchy," *Journ. Bib. Lit.*, 1941, pp. 27ff.

term, were highly developed at this period in Israel. If there was any system of taxation at all in David's reign we are not told of it. It is quite likely, however, that the census—aside from any military significance—was a prelude to some systematic assessment. The twelve districts laid out by Solomon (I Kgs. 4:7-19) clearly served that purpose, and there is no reason for saying that David could not have intiated a reorganization of some sort.

The main sources of revenue at David's disposal, we may assume, apart from the royal holdings, (i. e., about Ziklag, the city of Jerusalem, etc.), were the spoils of war and the levies on the wealth of conquered peoples.[41] Such levies as David made on the resources of his own people seem to have been informal and dictated by the need and expediency of the moment.[42] In fact, one may venture to say that the necessity for taxing the Israelites themselves began to arise only when the spoils of war ceased to flow in and when diminishing tribute became no longer equal to mounting domestic expenses, a state of affairs which actually emerged under Solomon. An additional source of revenue—or, to be more precise, a means of economy—was the corvée. Used first with prisoners of war (II Sam. 12:31) and on the Canaanite population, it came finally to be used on the Israelites themselves, as the unenviable position of Adoram indicates.[43]

IV

In the long view, as it concerns the subsequent history of the Hebrew people and of the human race, the reign of David is vastly more important for the part it played in the religion and cult of Israel than for any other reason. Here, again, it is difficult to isolate the contribution of David and his era from what preceded and what followed. But a surface comparison of the elaborate official religion of Solomon's Temple with the simple practices of

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[41]Cf. II Sam. 8:2, 7-8, 10-12; 12:30; also E. Meyer, *op. cit.*, II-2, p. 255.

[42]E. g., II Sam. 17:27-29.

[43]Cf. II Sam. 20:24, I Kgs. 12:18. I Kgs. 9:22 speaks of taskwork only for Canaanites, but I Kgs. 12, 5:13 and I Sam. 8:10-18 show it went much further. How far it had gone under David we do not know. Kittel, *op. cit.*, II, p. 150, feels he did not impose the corvée on Israel, and there is no evidence that he did.

earlier days is enough to assure us that the reign of David was here, as elsewhere, a period of innovation and transition. David was, in fact, the father of the Jerusalem cult and, through it, of a centralized state religion.

We can no longer accept that reconstruction of Israelite history, almost universally subscribed to since Wellhausen and now by way of becoming an orthodoxy in its own right, which holds that the Israelite tribes, entering Palestine over a period of years and from various directions, had had no previous unity of any kind, either political or religious, until the monarchy forced it on them. This is completely presumptive and without basis in objective evidence. Indeed, there is much reason against it. Recently M. Noth has given able arguments for the existence in Israel of an amphictyony of the twelve clans, on a pattern known to have existed all over the eastern Mediterranean world of the time, which presupposed a common religion.[44] It is not to be denied that the Exodus and Conquest present us with what is far from a simple picture. There is no reason for refusing to recognize that the people of Israel, as they later came to be, included many strains of various origin. But there is also no reason to deny—and, indeed, every reason to affirm—that both the political and the religious unity of Israel owes its origin to Moses, as the Bible narrative asserts. In any case, that unity was a recognized fact upon which the Judges could and did presume.

In spite of the fact, however, that there was a religious unity in Israel from the beginning of their history as a people, there was no really exclusive, central place of worship in the period preceding the monarchy. Yahweh was worshipped at various shrines, some of which had been inherited from the previous possessors of the land. Some of the better-known conters of worship were Shechem, Shiloh, Bethel, Gilgal, Mizpah, Gibeah, Kirjath-jearim, Hebron, etc. From time to time one or the other would attain preeminence, usually one which boasted some sacred object linked with the Mosaic heritage. This accounts, no doubt, for the

[44]M. Noth, *Das System der zwölf Stämme Israels,* 1930. He traces the origin of this league to the covenant at Shechem (Jos. 24). The writer feels he should have taken the next logical step and traced it to Moses himself.

ascendancy of Shiloh, for it was there that the holiest object of the amphictyony, the Ark of the Covenant, was kept.[45] But any impulse toward making one shrine exclusive of all others was lacking.

Each sanctuary was presided over by a priesthood which maintained it, conducted the ritual, consulted the oracle and performed all the functions which we usually associate with the office. The priesthood was not always Levitical.[46] The Levites, by tradition the priestly tribe of the wilderness, do not appear to have enjoyed at this time the prestige which they seem to have enjoyed previously and which they were to enjoy later. Yet the Levitical prestige was never quite lost. It was regarded as especially desirable to install a Levite in the sacred office,[47] a testimonial to the esteem in which that house had been held.

Side by side with the worship of Yahweh there persisted the Canaanite paganism with the cult objects and practices—many of a debasing nature—peculiar to it.[48] The clash of the two religions was especially severe in the days of Ahab when the Tyrian Baal

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[45]How and when it came there is unknown. It had been last heard of in Shechem (Jos. 8:33) and Bethel (Jd. 20:27). Apparently it was no longer housed in the Tabernacle but in a house (I Sam. 3:3, etc., where the term is *hêkhāl,* "temple"). Significantly, the clause in I Sam. 2:22 where the word *ōhel* ("tent") is used is absent from most MSS. of the LXX. I Chron. 16:39 and 21:29 have preserved the tradition that the Tabernacle had found its way to Gibeon.

[46]Cf. for example I Sam. 7:1, II Sam. 6:11(?). Even Samuel appears not to have been a Levite, although repeatedly discharging the priestly function (I, 1:1). The office was, on occasion, filled by the king and his sons (II Sam. 6:17-18, 8:18).

[47]Cf. Jd. 17:7ff. It should not be forgotten that the Shiloh priesthood was Levitical, as was, apparently, that of Gibeon.

[48]Instances of Baal-worship in the Old Testament could be multiplied. The Canaanite religion was a fertility religion. At the head of the pantheon was El (Chronos) with his consort Ashirat (sometime Ashirat-yam), who is the Asherah of the Bible. She was the female principle in the cult and seems to have been represented by a wooden object: a pole or a tree (cf. Jd. 7:25-32). The chief active deity was Baal (Baal-shamem, "the Lord of Heaven"), with his consort Astarte (usually written in the plural form Ashtaroth in the Bible). These two were, respectively, the male and the female principle in the cult. Ashirat and Astarte are quite fluid, and their personalities and functions seem to merge one into the other. Like all fertility religions, Baal-worship tended to be orgiastic. The excavations at Ras esh-Shamra have thrown a flood of light on Canaanite mythology, theology and practice. The reader would find C. A. Schaeffer, *The Cuneiform Texts of Ras Shamra-Ugarit,* 1939, a useful introduction to the subject.

(Baal Melqart) made a serious bid to oust Yahweh from among His own people. It is only likely that, after generations of existence side by side, Baal and Yahweh began to merge in the minds of the common people and Yahweh began to take over many of the characteristics and functions of Baal. But, although such theological confusion existed, and although many in Israel may have paid allegiance to both Yahweh and Baal, positive evidence of a syncretism of the two religions is lacking.

The religious situation in the pre-monarchical period was regarded by a later day as anything but ideal. And we may well believe that many in Israel at the time viewed the laxity of the cult with alarm. We may assume that the nationalistic spirit awakened in the days of Samuel and Saul brought with it a revival of the religious self-consciousness of the people. Saul made certain reforms, we may believe under Samuel's influence (I Sam. 28:9). And as for Samuel, his is a figure which is not understandable apart from a flaming zeal for Yahweh.

It was David who made the first great step toward a centralized national cult. With due ceremony he moved the Ark from its twenty-year neglect in Kirjarth-jearim to his new capital at Jerusalem. There he established a new sanctuary in a tent, his plans for a Temple having been frustrated by the oracle of Yahweh (II Sam. 7). But he did select its site (II Sam. 24) and passed the idea on to Solomon. David did not, of course, make the Jerusalem shrine exclusive. Not even Solomon and his immediate successors did that. In fact, such a development did not take place fully until the reform of Josiah. But this step of David's set the process in motion toward exclusiveness. In the Ark, David had possession of the sacred object of the ancient league of the clans; through it the new kingdom and the new shrine were linked to Shiloh, to the amphictyony, to Moses himself. It affirmed the continuity of Israel's history. This, together with all else that David did to awaken a feeling of national unity, quickly served to make Jerusalem the preeminent shrine. The others were by no means suppressed—they were simply overshadowed.

David's priesthood was, of course, Levitical. Two priests, Zadok and Abiathar, served side by side, more or less as rivals,

until the latter was exiled by Solomon to Anathoth for his complicity in Adonijah's abortive *putsch*. This priest was the scion of the line of Eli (I Kgs. 2:27). His presence, no doubt, further served to link the new shrine with Shiloh. Zadok seems to have come from Gibeon and probably represented a rival Levite line (I Ch. 16:39). Perhaps other Levite groups from other shrines were also invited to remove to Jerusalem.[49] Here we may see the beginning of that process by which a Levitical priesthood gradually became *de rigueur*. This was not the case yet. David—and Solomon as well—on occasion discharged the sacerdotal duties, as we have seen, and David had his sons consecrated to that office. (II Sam. 6:17-18, 8:18, I Kgs. 8, etc.) It has even been suggested that the king, in the original state of affairs, was virtually chief priest and the Jerusalem shrine was something on the order of a royal chapel.[50] In any case, the priesthood was definitely subordinate to the king and subject to regulation by him.

The active part which David had in the establishment of a formal cult at Jerusalem remains a problem. The Books of Samuel tell us only that David had desired to build a Temple but had been deterred by the oracle in the mouth of Nathan (II Sam. 7), but that he did select the site later to be used (II Sam. 24). The Chronicler, on the other hand, preserves a voluminous and complex tradition concerning David's activities in preparation for the erection of the Temple and his provisions for the maintenance of its services.

In I Chronicles 6:31-48 we have a list of three courses of singers: Heman, Asaph and Ethan, who were set up by David to have charge of the music in the tent at Jerusalem.[51] In 15:16-24 the same three choirs are mentioned together with certain ones

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[49]The suggestion was made long ago by A. Klostermann, *Geschichte des Volkes Israel*, 1896, p. 163. Cf. also Desnoyers, *op. cit.*, III, p. 288; S. A. Cook in *Jew. Quart. Rev.* 1907, p. 175.

[50]Cf. Alt, *op. cit.*, p. 56; Klostermann, *op. cit.*, p. 170; C. R. North, "The Religious Aspects of the Hebrew Kingship," *Zeits. alttestamentliche Wissenschaft*, 1932, p. 18; J. Morgenstern, "A Chapter in the History of the High Priesthood," *Journ. Bib. Lit.*, 1938, p. 6.

[51]These lists, like most of the others from this context, are roughly treated by most commentators, who regard them as reflections of post-exilic conditions. Cf. Curtis in *I. C. C.*, Rothstein-Hänel in *Komm. z. A. T.*, Sellin, ed., *ad. loc.*

appointed as doorkeepers—of whom Obed-edom, erstwhile keeper of the Ark, is one.[52] In chapter 22 we are told that David made ready material for use in the Temple and that he charged Solomon to carry on the work. Chapters 28 and 29 further tell us that David had drawn plans for the structure, which he passed on to his son.[53] Chapters 22-26 give extensive lists of courses of priests, Levites, doorkeepers, singers, etc., all appointed by David.[54] The book concludes as David delivers the kingdom to Solomon and departs this life. No mention, interestingly, has been made of Absalom, of Sheba and his uprising, or of Adonijah and his premature *coup d'état.*

It is not to be denied that this material was incorporated in its present form after the Exile. Nor is it to be disputed that the stamp of the mind of the Chronicler is upon all he wrote. Yet upon examination the unbiased observer is struck by the very firm basis of historical fact which underlies the elaborate and confusing lists. The strong tradition that David was the father of the Temple music should hardly cause surprise. There can be no question that David was musical, in fact a musician of parts.[55] Equally certain is it that music was used for religious purposes long before David, as any one who recalls the band of ecstatic prophets who encountered Saul on his return from Samuel (I Sam. 10:1-13) will realize. Further, it is certain that David was the founder of the Jerusalem sanctuary. But any sanctuary must have some external forms: a ritual, a priesthood. Therefore it follows that when David established the new shrine in Jerusalem he must have provided for an officiating body and for regular services of worship. That the ritual practiced should have made use of music,

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[52]This worthy is listed as a singer (v. 21) and as a porter (vs. 18, 24) We will not debate the question whether the singers and porters of the new shrine later were made Levites or whether true Levites gradually took over these functions. From II Sam. 6:11 Obed-edom was hardly a Levite originally.

[53]Certainly if David assembled material he must have had some sort of plan.

[54]It should be noted that ch. 25 substitutes Jeduthun for Ethan among the singers.

[55]Cf. I Sam. 16:14-23, a part of our very oldest record of David. Cf. the lament over Jonathan, II Sam. 1:19-27, no reason for denying which to David exists. Cf. Kittel, *op cit.,* II, p. 102, who styles it "unzweifelhaft echt." Cf. also the commentators.

and that the priesthood should have been Levitical (remembering the connection of the Ark with the Mosaic-Levitical heritage), is only likely. Thus the picture presented by the Chronicler of David as father of the ritual and particularly the music in the Temple, so far from being unhistorical, is the most probable thing in the world. The further tradition that David made actual preparation for the Temple is, if one bear in mind such incidents as II Samuel 7, 24, 8:11, etc., far from unbelievable. In short, it is with good reason that the Chronicler exalts David as the founder of the national established religion.[56]

The figure of David was a towering one and naturally cast a long shadow. The union of all Israel which he effected was, it is true, unstable and ephemeral. His royal acts when viewed in the perspective of world history were mostly of restricted significance. But a work of more moment than these lived after him. The capital and dynasty which he founded served to hold the Southern Kingdom to a relative stability in contrast to the many dynastic changes—usually by bloody revolution—which blackened the history of the Northern state. And the importance of the sanctuary he founded in Jerusalem—later to become the one exclusive, national sanctuary—in the history of Israel needs no emphasis. This was not, of course, without its unfortunate results, for it was a step toward that rigidity and emptiness which so often attend an exclusive and well-supported religion and which did in later times so notably attend Judaism. But it made for a further cementing of the national life with the religious, and both with the fortunes of the line of David,—a step the effect of which on the development of the Old Testament mind and on the later history of Israel and the world cannot begin to be reckoned. David scarcely realized that he did so much.

In the course of the centuries there emerged a new David, a figure more of a saint than a hero-king. All his violence in the struggle for the throne, all the internal quarrels which marred

[56]Aside from the work of the commentators, esp. Curtis and Rothstein-Hänel, *op. cit.*, a significant work on the historical outlook of Chron. has been done by G. von Rad, *Das Geschichtsbild des chronistischen Werkes*, 1930.

his reign, and especially the evil that he did, are forgotten. Instead, he is remembered and glorified as the founder of the faith, careful above all else that Yahweh be honored and His services carried on with due pomp and legality. The humiliated and scattered Israel of later days—as it is small wonder that they did—came to look back to King David's reign as to the lost age of gold. The house David founded became entrenched in faith as the house peculiarly chosen of Yahweh, of whose reign there should be no end.

Just here is the greatest significance of David for world history. Just here do we see, as plainly as anywhere, God's revelation of Himself taking its shape through human events. For it was this confidence in the heart of Israel, often rebuffed and cast down but never extinguished, which was the father—humanly speaking—of the Messianic hope. To the prophets, in whose souls this assurance was sounded against an unshakable faith in the integrity of God, no other could be possible but that a King should come of the house and lineage of David who should rule Israel forever in justice and peace.

THE RELATIONSHIP OF JESUS TO THE OLD TESTAMENT*

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The relationship of the Old Testament to the literature of the Christian movement is today, as so often before, a controversial issue. It has taken many forms during the history of Christianity, reaching what may perhaps be called the climax in the contention of a recent writer that the Christians stole the Old Testament to which they had no right.

It is therefore pertinent to inquire with some particularity as

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to the real status of the Old Testament in the Christian enterprise, now entering upon what may be its most crucial phase.

We have this fact to begin with, that when the Christians, after long pondering and severe sifting, brought their books together into a single volume by the formation of what is known as the New Testament Canon, they deliberately bound up with them the ancient Hebrew writings and sent the whole library forth as their "Book of Books." This was an important step, partly because of the results which followed and partly because of the theory upon which this action was based.

One of the most important of the results just referred to was that wherever the New Testament has gone, in the world-migrations of the Christian religion, the Hebrew Scriptures have gone along with it. A distinguished British scholar, D. S. Margoliouth, has said that, whereas the Hebrews produced the Old Testament, the Christians gave it circulation. The consequence is that instead of being the literature of a limited cult or merely the surviving literary remains of an ancient people, the Old Testament has become a world-book, studied, preached, devotionally read and loved by men and women of all races and cultures throughout the world. Another by-product of this act of the early Christians and their successors has been that alongside of the New Testament the Hebrew Scriptures have entered into general literature on a broad scale and become a powerful cultural influence for many centuries. Their influence was very strong in the formation of the New Testament itself. The latter contains more than three hundred direct quotations from the older library and many more allusions and echoes. For this reason it is quite impossible to understand the New Testament as literature without an intelligent understanding of the Old Testament and its ideas. Whether we like it much or not, the study of the Old Testament is involved in any understanding study of the New. The significance of this at once becomes clearer when we consider the theory which led the Christians to make what is practically one book out of their inherited Scriptures and the new writings of their nascent but rapidly extending faith. That theory, or doctrine, it might perhaps be called, undoubtedly often unconsciously held but always present and powerful from the beginning until now, was that the

Hebrew and Christian writings somehow belong together and form parts of one whole, instinct with a common life, mutually illuminating and complementary and therefore organically one. Therefore the idea is that the Christian is not a man of the New Testament exclusively. He is a man of the "Bible," which is taken in its totality as the "Word of God," the book of books.

The original joining of the Old Testament together by the early Christians is a remarkable fact for two reasons at least. The first is that the New Christian movement *when it came to full consciousness* was definitely away from Judaism. It had a Person in the place of the Torah; it had an institutional organization apart from the Temple and the Synagogue; it had a scheme of doctrine of its own in many essential respects different from that of the prophets and the psalmists of the earlier time. Almost at the beginning, at least from the year 50 A. D., it began to drift away from the ritual, not without hesitation and controversy but with a steady and irresistible movement like the flow of a river, due to the inherent nature of the new faith. Also, and most significant from this point of view, the new faith soon began to adapt itself to the non-Jewish Gentile, or, as we should say, Graeco-Roman world to which the Old Testament and the sacred Jewish tradition meant little or nothing. The amount of this modification or adaptation of the Jewish-Christian gospel is in dispute. Dean Inge, for example, thinks that the Old Testament had little to do with the formation of early Christian doctrine as compared with Neo-Platonism. Most of us would dispute this judgment as being altogether too sweeping, but the fact remains that the expansion of Christianity and its transplantation to Graeco-Roman soil would naturally have exercised a strong influence upon the minds of Christians with respect to the Old Testament. When we add to all this the fact that the adherents of the old faith, such as Paul of Tarsus originally was, were intense and bitter in their opposition to the Christian movement, even to the point of persecution, we wonder that the Old Testament did not fall under condemnation with other things Jewish. In spite of everything, the Christians, Jewish and Gentile alike clung to the Old Testament, joined it to their new writings very slowly raised to the same level of sacredness, and made out of both collections one book which we

have known and reverenced all our lives as the "Holy Bible,"—a single book created out of many.

We might think of this persistent regard for the Old Testament among Jewish Christians as being of the nature of a survival from their pre-Christian days. But it was something more than this. It persisted even when the Jewish Christians had been cut entirely loose from the Synagogue and were completely away from any connection in thought or action with organized Judaism. It held quite as strongly Gentiles who had no Jewish background and no inherited reverence for the ancient writings. No,—it was due to a deep, persistent, stubborn, instinctive feeling that there was something precious in the ancient books which the Christian movement could not afford to leave behind. This conviction, which was the backbone of the theory referred to above, held on through a drastic reinterpretation of the entire Old Testament scheme of thought and life. It survived the abandonment of most of the ancient ritual, the abolition of altar and blood sacrifice and, most signal change of all, the transformation of the Christian ministry from the ancient hereditary priesthood to a totally different type of leadership, chosen and set apart by the Church itself under the leadership of Christ. And in the background of all this was a deep and radical change of attitude due to the fact that in the earliest Christianity the whole priesthood idea was taken up and resolved into the abiding priesthood of Christ, "a priest forever after the order of Melchizedek." Along with this is a secondary and non-official but influential idea of the priesthood of believers, made by Christ, "a Kingdom and priests unto His God and Father." The regard for the Old Testament even survived the radical process of thought whereby the "chosen people" are reduced to the ranks and no longer allowed to sit down by themselves in the one exclusive Kingdom of God but are made fellow-partakers of grace at the same table with men of "every tribe, and tongue, and people and nation" (Rev. 5:9).

By this time we are anxious to discover what this precious and enduring thing in the Old Testament really was. It must be rare and fine indeed to account for its survival among Christians and the reverence paid to it by those whose faith had an altogether different organization around an entirely different historic center.

This is important because there is no doubt that the acceptance of the whole Bible as the Word of God, instead of the books which are concerned exclusively with the Christian faith, presents a troublesome group of questions to the Christian who is serious in his acknowledgment of Christ as the Lord of his life and thought.

From the days of Marcion and the Gnostics until now, again and again, the Church has been advised by certain of its own adherents to cast off the Old Testament and thereby rid itself of an incubus or "mill-stone" which hinders and holds back the advance of the Christian cause. In our own day the more rabid type of anti-Semitism has openly attacked Christianity because it is bound up with Judaism and hopelessly compromised by the association. All the problems which are involved in the historic Christian attitude to the Old Testament may be reduced to one, and that one is the subject of this paper: "What of the relationship of Jesus to the Old Testament?" We may orient ourselves to this question in a preliminary way by remarking that to us it is not exactly what it was to the first Christians.

In the first age and among men of Jewish antecedents the only approach to Jesus was through the Messianic expectation of the Old Testament and the Messianic writings. The one question and the only one at first was: "Is He or is He not the Messiah, the Anointed One sent from God to save His people?" This is no longer the burning question that it was at the beginning even among the adherents of Judaism. A young rabbi in the vicinity of New York preached sometime since on this question: "Was Jesus the Messiah of Israel?" The gist of the answer to the question propounded was this: "Of course, he was *not*—but that is no reflection upon Jesus. He was immeasurably greater than that. The Jewish Messiah was to be a military and political ruler whose task it was to conquer Israel's enemies and to establish her among the nations. Jesus could never have been that kind of a leader."

This judgment evidently involves a very restricted definition of the Messiah, which we should be strongly moved to dispute, but the real core of the present-day issue with respect to Jesus is clearly brought out. If we believe that Jesus was the real Messiah of Israel, it is not on the same ground as the rabbi's denial of it, and it is a minor point of belief as compared with our con-

viction that Jesus is the Lord of all men everywhere and the Saviour of the world. We Christians then are bound to work out to our own satisfaction, as well as that of our Jewish friends, how it comes about that the Messiah, so to describe it, of Israel's private faith becomes the universal Lord, in whose "name every knee shall bow, of things in heaven and on earth, and every tongue confess that Jesus Christ is Lord to the glory of God, the Father" (Phil. 2:10, 11). It is noticeable that in this passage the term Christ, or Messiah, is used not as a title nor as an appellative but as a personal name which is attached to the birth-name "Jesus" and used in combination with it. This transformation of a title into a personal name of One who is looked upon as its complete embodiment and realization summarizes a long and important phase of history. It is Jesus who is interpreted as One whose position is absolute and whose authority and power are cosmic in their range. "Every knee shall bow" in His presence and "every tongue confess" His Lordship. How then is this conception related to the Messiah of the Old Testament or of the Messianic literature in general? One thing is quite clear to start with. The transition from the idea that Jesus must be the national Messiah of Israel to the broader conception of His universal Lordship is already accomplished within the New Testament itself—in the early stages of the Christian interpretation of Jesus. This is shown in many ways, incidentally but most significantly in the multiplication of titles which are applied to Him. How otherwise can we explain the addition to the generic term Christ, or Messiah, of such titles as "Son of God," "Lord," "Lord Jesus Christ," "Logos" and so on? The New Testament writers, even before we get to the later epistles, have passed beyond the argument for the Messiahship of Jesus, with which even Paul, in his early preaching, was engaged, to a view of Jesus that left all merely national ideals far behind.

It is with this broader conception of the place and function of Jesus in the world-wide Kingdom of God that we are here concerned. This native universalism of the gospel far surpasses the expanded particularism even of the inspired prophets, to say nothing of the far narrower nationalism of the patriotic factions among the Jews of Jesus' day. How did this broader conception arise? From what or from whom did the Apostles derive their authority

to proclaim a worldwide evangel? When Peter was called in question concerning the preaching of Paul and Barnabas and others like them—a preaching which did not imply or involve the Judaizing of Gentile converts—he uttered these remarkable words in what is known to history as the "Council of Jerusalem": "Brethren, ye know that from early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith. Now, therefore, why make trial of God that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they" (Acts 15:7-11; cf. 10:1-23).

This declaration, which is in all essentials the charter of universal Christianity, came straight out of actual experience with the gospel, supposedly intended for Jews only, at work among Gentiles and strangely able to produce the fruitage of faith and obedience among them. This could not, in the long run, be gainsaid as the work of God and as the divinely ordained program of the Christian movement. We are Christians today because this divine behest was heeded and the program carried out. At this point the problem with which we are dealing comes definitely into the open.

It is not at all difficult to see that this universalism can be traced to the mind and justified by the attitude of Jesus toward mankind. It is also easy to see that it is logically involved in the interpretation of Christ's work for men as God's method of salvation, because a principle or method which will save one man will save all men. It cannot possibly be confined within the trammels of any sort of limited application. This is what Paul calls "the mystery of Christ"—"the mystery of God's will according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, *to sum up all things in Christ*" (Eph. 1:10, 11).

In other words, Jesus becomes, in the phrase of Pascal, "the center of all and the goal of all" both in the world process and

in human history. With this idea of Christ and His work the antecedent exclusion of any man on racial or social grounds becomes unthinkable. All this is very simple and very clear.

But it is not so easy to square this inclusiveness with the Old Testament, considered not merely historically but as an organic part of the Word of God. If Christ is the center of all and the goal of all, then, it is plausibly argued, there are parts of the Old Testament which seem to be incongruous with His primacy because incompatible with His spirit. At its highest point, even, the Old Testament seems hardly to justify, or even to go along with, the breadth and generosity of the Christian gospel.

It is this feeling which has produced periodically within the Christian Church itself rebellion against the Old Testament as a part of the Christian Bible. This rebellion has expressed itself repeatedly in attempts to get rid of it altogether, or to reduce it to certain residual passages of exceptional elevation which may conceivably be harmonized with the teachings and spirit of Christ.

These well-meaning attempts have failed to convince the Church and they have failed evidently because, as has already been suggested, they are working against a deep-seated feeling and conviction that we cannot afford to abandon the books of the Old Testament. It would seem that the simplest and most direct method of dealing with this problem would be to interrogate the facts of history. What happened during the course of events beginning at the time when there was no New Testament to bring about the result we have described,—that is, the sending out of the two Testaments side by side as the "Word of God" to men?

We may begin with this: "What did the Old Testament mean to Jesus?" A part of the answer to this question leaps to the mind at once. The Old Testament was the *Bible* of Jesus. By this statement we mean that He used the Old Testament as a devout Christian uses the Bible, as a guide to God and to life. He used it in the utmost simplicity and sincerity as an aid in finding God's will for Him and for His life. And He found what He was looking for. When He stepped upon the scene as a public teacher, He was assured in His relationship to God and in His mission to men,—the two things about which men most need assurance and so often have it not. Through storm and strife, through temptation

and pain, He had to live His life and carry out His work in accordance with the principles He had chosen, but the principles were established in advance and early. We do not at all mean to imply that everything that Jesus knew about God He found in the Old Testament, but we do mean that through it He was led into the plan of God for Himself and for the world.

Looked at not as a compendium upon which to base homilies nor as a bundle of problems upon which to exercise one's critical ingenuity but as a guide to God and to life the Old Testament is a very interesting collection of documents. It is not an extensive library but an exceedingly diversified one. There are probably in the neighborhood of half a million words in the entire Old Testament, but within those comparatively narrow limits there are most of the different types of literary expression known to the ancient world and some that are unknown elsewhere. Through this wide diversification, which includes history, biography, lyric and didactic poetry, religious essays and addresses, drama, philosophical meditation upon the problems of life and many minor forms, there is ample room for the freeest kind of individual and social expression of thought and of emotion. The student who comes to the Old Testament with fresh and untrammeled mind, not to prove something but to find out what it says, is amazed at the freedom of expression and the catholicity of the selections which went into the sacred canon. Luther was shocked by "heathen naughtiness" in the Book of Esther; J. A. Froude confessed himself totally unable to understand how so unJewish a book as Job could have got into the Canon; many devout lovers of the Bible have been puzzled, not to say troubled, by the Book of Ecclesiastes and the Song of Solomon. Not a few readers have been scandalized by certain features of the Book of Ruth, beautiful and idyllic as it is. What a range of thought is here and what contrasts, as, for example, between the Book of Judges, a blunt record of Israel's "Iron Age" and its really frightful stories of social and religious anarchy, and the rhapsodies of "Israel Redeemed" in Isaiah 35 and 40! Or, again, between the merciless, if deserved, denunciation of Nineveh in Nahum and the nascent universalism of Jonah, which includes even Nineveh within the compass of the divine mercy and forgiveness! This diversity of method and outlook is evident

everywhere. Within the Wisdom Literature which includes Proverbs, Job and Ecclesiastes there are three distinct types of approach to the great problems of suffering and death. Even within the single collection of songs known as the Book of Psalms there is an almost cosmic range of thoughts and feelings. Nearly the entire gamut of human emotion, from deep despair and near rebellion against God and life to the very summits of ecstatic devotion and victorious faith even in the face of suffering and death, is run in the course of a hundred and fifty poems, none of them (even the 119th) very long according to the modern ideas of a "long poem."

We are here concentrating upon one point only—the wide diversity of thought and expression in the Old Testament which might easily be built up into a series of contradictions if one should apply a dry and rigid logical conscience to that which is in its very nature free and mobile and therefore complex, paradoxical and antithetic as life is.

Now into this seeming intractable maze Jesus came on a quest for God and life, and all became simple and clear. Jesus dealt with the Old Testament as a whole and it utters to Him one message of many chords as a symphony carried on by scores of different instruments speaks of one great underlying idea to the musically trained ear. To Jesus, there are two related facts or ideas in the Old Testament, God and man; and the entire body of thought in the ancient books is simply the history in one form of expression or another of their search for each other. And one may say, parenthetically, that the importance of the Old Testament and its distinction among sacred books is found in the fact that God and man find each other. To make this truth more specific and less declamatory, let us weigh carefully the following facts. Jesus made three discoveries in the Old Testament which entered very deeply into the substance of that which He contributed to the world.

The first was the discovery of the God *who cares*. This was one of the great unifying and harmonizing ideas which He applied to life. And in the first instance, He distilled it from the Old Testament. It has been said by a contemporary writer that we must give up Jesus because He did believe in a God who cares

for us and is interested in our concerns. No one, it is maintained, at all *rapport* with modern astronomy or physics can entertain the notion of a living Being who is adequate to the cosmos and yet interested in our petty concerns. It is undoubtedly true and important that if we cannot believe in a Father-God of Love, we cannot follow the thought of Jesus. But what have astronomy or physics to do with our belief in the Father-God of Jesus? The vastness of the universe does not and cannot dwarf us and drop us below the level of the divine consideration unless all our values, including knowledge itself, are false and illusive. In fact, without human personality, which is the seat and center of all values, we really have no cosmos at all, and all our talk about the magnitude and beauty and order of the stellar universe is simply the babble of those who really know nothing about themselves or the world in which they live. At any rate, Jesus came back from His quest in the "strange world" of the Old Testament with the unshakable assurance that God cares—that His will is to make men good in order that they might share His own blessedness. The message of the Sermon on the Mount is essentially this: Happiness (in the highest sense) is possible for you because God is your Father and wills you to be happy.

The second discovery that Jesus made in the Old Testament was the human element behind the letter of the books. Jesus was not a scribe and was not interested in the Old Testament as a text or a code. That which made it live for Him was not the text, nor the books as such, but the people for whom it came and about whom it spoke. Just as on the one side He reduces the whole library to a vision of the God who cares, so on the other, He reduces chronicle and psalm and essay and drama, in fact, the whole body of writings, to the *Man* who by his very nature belongs to God and is compelled to seek God for his satisfaction.

According to Jesus, without God men are sheep without a shepherd, children without a father, lost souls wandering in some sort of limbo far from their true home. This Jesus derived from His reading of the Old Testament. The humanities, the human elements behind the text, supremely interested Him. This insight into the superiority of men to institutions or even laws controlled His attitude to marriage and divorce, to the Sabbath and to the

whole ceremonial and penal system. He quotes with crushing finality against the criticisms of the legalists Hosea's summary of the divine will: "But if ye had known what this meaneth, 'I desire mercy, not sacrifice,' ye would not have condemned the innocent." In these words Jesus sums up His understanding of the Old Testament.

The third discovery was the outgrowth of the other two and gave Him the clue to His own mission in the world. To bring together the God who cares and the men who need Him was the self-imposed task of Jesus. What beautiful logic! He could represent the God who cares only by Himself caring supremely. He could adequately represent men who need God and lead them only by coming to God on their behalf. "But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered like sheep without a shepherd." To this stirring of the Spirit of God within, the seeking Spirit of the God who cares for those who need Him, He gave Himself with unmeasured devotion.

In the conjunction of these two facts He sought for light as to His method of procedure. In this search He came upon a series of great passages in the Book of Isaiah. In the portrayal of the Servant in whose hand the work of God prospered there opened to Him the pathway of sacrificial service as the Messiah of Love, along which He walked unfalteringly to the end.

This discovery and its application to the situation confronting Him involved the supreme crisis in the career of Jesus. The circumstances in which He found Himself, so far as His own countrymen and their ruling ideas were concerned, forced Him to a tragic choice in the method of His ministry. There were two possibilities and so far as we can see two only. He could either go along with the leaders of the people, that is, the dominant faction who were irrevocably committed to the patriotic program of military revolution, or refuse to go with it. But if He refused to conform, what then? What plan could He adopt? What substitute for military action had He to offer? The alternative was presented to Him in the question: "Is it lawful to pay tribute to Caesar?"—a "yes" or "no" trap, equally fatal either way.

At this point we must make a careful discrimination. Doctrinally speaking, Jesus was the Messiah from the beginning, the Anointed One, sent from God, predestined Son of the Highest, in whom the long cherished hopes of Israel and the inarticulate but no less real longings of other races were to be met and fulfilled. Even the forerunner was a man "sent from God." The advent of Christ, therefore, was an act of God. It has often been pointed out that without the intervention of God no possible development of the human race could have produced the needed Deliverer. As Matheson says, (*Studies in the Portrait of Christ,* p. 22), "The coming man of holiness must be a man sent, a man anointed, he must be a 'Messiah.' A long heredity of physical strength might produce a great warrior but a long heredity of sin could only produce a great sinner. God must somewhere intervene in the heredity. He must add to the river of time a breath from the ocean of eternity—a breath which would accelerate the movement of the waters and send a current of purity through their turbid flow."

But there is another side to the whole matter. Jesus must also *become* the Messiah. And in the light of the event, we must also say that He must adapt it, enlarge it, almost create it in accordance with His understanding of His vocation. And this he did. The story of Jesus is not finished with the narrative of the Miraculous Birth and the Song of the Angels. Bethlehem is followed by Nazareth and years of obscure toil; by the baptism at the Jordan; by the temptation in the wilderness; by the tears at Bethany; by the agony in the Garden; by the passion on Calvary; by the victory over death in Joseph's tomb. Recorded in the Book of Acts as coming from the lips of Peter are words which we do well to ponder deeply: "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36).

This is no crude or tentative adoptionism to be abandoned when the truth of the Incarnation became fully known. It is an inseparable part of the truth of Christ. As the author of Hebrews said later: "though a son (He) learned obedience through the things which He suffered, and having been made perfect, He be-

came unto all them that obey Him the author of eternal salvation" (5:8, 9).

Faced with the burning question of the method of carrying out His vocation, Jesus turned with faith and prayer to the Old Testament and the answer through the delineation of the Servant who gave himself for the sake of others. Jesus could counter the madness of the super-patriots who were rushing on to their own destruction and the doom of their nation by this gentle but mighty ideal. He could be the ideal Servant of Jehovah, wooing His people with love and winning His place and His power in the world through sacrifice. It seems almost too good to be true, but it is certainly the fact that, humanly speaking, in making this choice, Jesus turned into the path that made Him the Savior of the world instead of the national Messiah of Israel. As one writer has said, "He lost the moment and seized the ages." That Jesus foresaw the whole course of His life including the Cross with all its stark horror and grandeur from the beginning does not necessarily follow—far-sighted as He was. It was the sacrificial and vicarious life that He chose—a life that had to be lived step by step in constant and unfaltering loyalty to the Father's will until at last He faced the Cross and the glory that should follow.

When did Jesus make this decision? How deep and clear was His self-knowledge? In the light of all the facts, it looks as if He made His choice in the full consciousness of His unique relationship both to God and to man. It was as Son that He chose the pathway of the servant. It does not matter when this choice was made, because the self-abnegation of Jesus was a lifelong conscious, deliberate choice of the way of love and sacrifice as the pathway to power which He undoubtedly sought. The ambition of Jesus was as wide as the race. "Come unto me, all ye that labor and are heavy laden"—"I will draw all men unto me." We owe to the insight of Matheson a new understanding of the ambition of Jesus (*Studies,* pp. 37, 38). He says: "We divide the life of Jesus into two states—a state of humiliation and a state of exaltation; and we apply the former term to His mission of sacrifice. Now, if I were asked to put my hand on the most *aspiring* effort of the life of Jesus, I should point to that

moment in which He attempted the valley of sacrifice. Christians habitually refer to His *miracles* as the sign of His *divinity,* to His *Cross* as the sign of His *humanity.* To me, the attempt to bear the cross is quite the most regal feature, the most ambitious feature, in the Portrait of Jesus."

The Cross entered into His scheme of life because His ambition was not to absorb but to enrich and redeem mankind. To rule all by dying for all is a method of conquest otherwise unknown to history. "I am among you as one that serveth."

When we read the successive and cumulative pictures of the Servant of Jehovah, beginning with Isaiah 42 and culminating in the incomparable portrayal of 52 and 53, it seems sometimes as if we were reading the life of Jesus in advance. There is an almost unbelievable correspondence between the Servant and the Nazarene, but it is a correspondence not of outward or incidental details but deep inward principle and quality of endeavor and sacrifice which cannot be feigned nor cheaply copied. To translate the portrait of the "Servant" into living fact is achievement enough even for the Son of Man.

In this way Jesus fulfills the Old Testament. The important thing is not a minute correspondence between specific prediction and specific event, which might be forged to fit, but this deeper correspondence of spirit and life. Jesus fulfilled the Old Testament by completing its message and thus disclosing its meaning. He interpreted it in act, He lived it in person and consummated it in a supreme and creative historic deed of such magnitude that all men may share its life-giving power.

There is a doctrine of God in the Old Testament, a God who cares, who seeks, who loves and suffers and redeems. Such a doctrine demands much of history, and in Jesus history meets the high demands of doctrine.

In thus fulfilling the Old Testament, Jesus transcends it. There is nothing there to compare with Him. There are ideas and portraits, promises and wistful longings, glancing lights here and there, but Jesus is not there—yet. There is a place for Him, a temple, an altar, a throne, a seven-branched candlestick, an expectant Messianic people—these all breathe anticipation, whisper of a coming dawn, glow with expectancy. When He

actually comes, hope takes body, expectancy is greeted by fact, doctrine is translated into concrete, adequate, living personality. In Him, the Old Testament buds like Aaron's rod and blossoms like a tree of Paradise. The New Testament completes and verifies the Old, for "Jesus Christ is the center of all and the goal of all."

PREACHING TO CHILDREN*

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Every minister believes that the children are the hope of the church of tomorrow. It would be idle to discuss a truth so self-evident. But we may well ask what we ourselves are doing towards helping the children become all they ought to be in the church of the future.

We would not imply, of course, that the child exists for the sake of the church. Too much of our attitude and organization and methods seem to suggest that the church is an end in itself. We have a right to think of the child as the future strength of the church only if we think first and fundamentally of the church serving its children. Moreover the church is not the primary factor in the religious training of the child. It is the home that has the first place in the training of the child in religious things. It is there that the child must learn the first steps in the Christian pathway as before them, in their tender years, father and mother live and teach and acknowledge the religion of the God who made the home and blesses it. The church will help itself most when it recognizes and stresses the home and parents as the vital factors

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in the child's religious training and seeks to serve, support and supplement the home in the religious growth of the child.

The church has a responsibility for the child and recognizes it in the Junior and Intermediate organizations both in the Church School hour and their supplementary activities. The Church School is becoming increasingly efficient in gripping and holding the interest of children and training them in Bible truth and Christian living. Church School and parent-teacher organizations are being formed to work out and coordinate the problems of home and church working together for the child.

But there is one element of the child's religious life that the home cannot develop and which our present Church School methods are not fully adapted to produce, and that is the element of worship. The worship idea is absolutely essential in our religious life. Christian worship is fundamental to Christian character. Like character, then, it must have its beginnings in youth. Much is lacking in the cultivation of worship in our modern church. The Roman Catholic Church is strong, very largely, because its people have learned the idea of worship. Except for the words of Jesus himself, the Psalms constitute the loftiest expression of religious feeling that we know. They reveal a consciousness of God, a sense of adoration towards God and a dependence upon Him, all of which is instinctively recognized as we find ourselves turning to the Psalms alike for comfort and courage, for strength and praise, in the hours of our spiritual need. Probably more people read the Psalms than any other part of God's Word. And the Psalms are an expression of worship and praise. Our people need more of the conception that God delights in our worship of Him. They too often feel that the church is the place where they are to get something from God. It is, therefore, no regular custom for them to go up to the house of the Lord on the Sabbath Day as it was for Jesus. If they feel no need, the service of the church is neglected. This is the weakness of Protestantism. We have not been trained to worship.

Certainly we are lax in the training of our children in worship in our present church services. Our Church Schools at present entertain them and instruct them, and in adult life turn them over to the church. The Commission on Worship of the Religious

Educational Association adopted as part of their conclusions regarding the grading of worship that "the nature of worship is essentially the same in the child as in the adult." And "the extent to which the individual worshipper participates in a service of worship depends upon the degree to which the service as a whole and in detail is adapted to his needs, interests and capacities." It is obvious that if our children have no purposeful training in worship adapted to their needs, the church can have no lasting hold upon them.

The lack here is not the fault of the Church School. It is not equipped for this training. There is not a true atmosphere of worship in the Church School. There cannot be, even in the departmental worship periods. The Church School fulfills that part in the religious training of a child which the church service cannot do. But does the church recognize and fulfil that part of the training of the child which is its particular task and which the Church School is not equipped to do?

It is not enough for the child to attend the Church School. The church service is necessary for the child's fuller religious development. Somehow the church and Church School must work together here. There are some churches that have made radical departures in method to meet this need. One such method is the Graded Church or Unified Service. Here worship and study or teaching are linked together usually for a two hour period on Sunday morning. The adults meet for worship for a period of an hour and a quarter and then turn to a teaching and study period for three-quarters of an hour. Under this plan the children from Junior to Young People's age have their study and teaching period while the adults are in their worship service, and then have their worship period while the adults are at study. The children of Primary age meanwhile have their worship, study and story-telling, and the Beginners and Nursery children their story and song and handiwork, for the full two hour period. Thus for a period of two hours the whole family is brought into the church and all engage in both worship and study, but separately.

Another variation of the plan to train more adequately the children than can be done in the present program of the Church

School is to form a Junior Church. Here the Church School carries on as now constituted but there is a separate service and organization for the children which functions separately during the church worship hour. There is a pastor for the Junior congregation. And this is important, as it is a real congregation, not a separate meeting to be conducted by many leaders as a story-telling hour. There is a pastor and a congregational organization, there are elders, deacons, choir, committees on finance, ushers. There are projects for youth action as a congregation. Sherwood Gates in his book *The Junior Church Manual* suggests no less than sixty-eight projects of activity for a Junior congregation. Full membership in this Junior congregation means a full membership in the church. The service of the Junior congregation is a full service on the youth level.[1]

Both Graded Church and Junior Church have worked successfully in some churches. It is not necessary, however, to make such changes in order to reach our children effectively in this matter of worship participation. It is not imperative at all that our present church service be greatly altered. Certainly many churches could not make such wide changes by reason of personnel, inadequate equipment or the unwillingness of the congregation to make such a departure as the Junior Church or Graded Church. What any church can do and what every minister can do is to make the attempt to draw children into the regular church service by preaching to them short children's sermons. It is true that this does not cover the expressional side of the child's relationship to his church as the Junior Church seeks to do, but this may be, and should be, covered in Church School and youth organizations within the church program. Preaching a sermon to children as a part of the worship service is so much more than the average minister is doing for children that we are urging, at least, this much as a part of every minister's task.

There are many and important reasons for preaching to chil-

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[1]See *The Graded Church,* W. C. McCallum, The Bethany Press, St. Louis; *The Junior Church Manual,* Sherwood Gates, Doubleday, Doran and Company, New York; *Family and Church,* Lewis J. Sherrill, Abingdon Press, New York, (page 194: "The Unified Service in the First Presbyterian Church of Birmingham, Alabama").

dren. It may be done with great profit to the adults of one's congregation. They are all children only older grown. There is too much preaching about things we ministers, as ministers, read and study and too little about things with which the average man is concerned. And the things the average man is concerned about in religion should, furthermore, be treated in terms which he can understand. A greater simplicity in both matter and form is needed. Dwight L. Moody used to say, "Bring the truth down where the lambs may get a bite." And he did not mean that the lambs were necessarily young in years. Too much of our preaching is over the heads of our people intellectually and practically. The appreciation of the adults for the children's sermon clearly indicates that it serves them in a helpful way. Every minister who preaches children's sermons at all well has heard his adult members say that the children's message was on their level and that if any of the service is to be omitted it should not be the children's sermon. The adult in the congregation might resent being addressed directly on the child level, but I have found every evidence that he does delight to hear the children's sermons and is greatly helped by them.

Preaching to children may well be done also by the minister for the sake of himself. Our best preaching is always concrete and not abstract. It is impossible to preach abstractly to children. Instinctively the concrete method is adopted. Preaching to children is, therefore, good training for our entire sermon method. It is especially conducive to simplicity of style and structure. It also makes for definiteness. There is no time to ramble in a short children's sermon. Many ministers do not write their sermons in full. But every speaker should do some careful writing. It is almost imperative that a children's sermon be first carefully written, because it must, for one thing, be brief. The practice of preaching to children will, therefore, provide a much needed exercise to the man who does little writing. It will make his sermons to the adults more concrete, simple and definite. He will gain much by way of improvement in all his sermon methods. Children's sermons make also for originality. They lead one out of the beaten paths in search of materials and methods of treatment, and this will react favorably on all the minister's other work.

A minister needs just this practice for better sermons to adults. Not the least of the benefits to oneself will be found to be the firmer hold one will have upon the gratitude and affection of parents who realize that the minister is doing something for their children. Thus the minister and the parent are drawn closer together, to the great help of both.

If it be true that the home is the primary factor in the religious development of the child, the children's sermon can be a great help in supplementing what some parents are trying to do. The children's sermon may be a help in the method of home teaching. Realizing what the minister is trying to do, and impressed with the fact that he knows something about instruction for children, parents may be led to turn more readily to the minister for help in material and methods for home instruction. If this is one of the effects produced, the children's sermon is indeed worth while. And many of our homes could do more in the religious training of the children if the parents not only were told it was their responsibility but also realized that the minister was seeking to share in their task and giving them some point from which they could go farther. This means that the children's sermon should not be considered an end in itself but an aid in the efforts of the home.

The essential reason for children's sermons is, of course, the children themselves. And no one who has conscientiously given himself to the task of preaching to children but will have ample response from them as to its meaning and value in their lives. The recognition, in this way, of the children as a part of the congregation brings them into relationship with adults in the entire service, and this is in accord with the sound psychological principle that in the development of children they should on occasion share in some of the activities of adults.

There are difficulties, it is true, in preaching to children, but these are more apparent than real. Most of us think that it needs a special type of ability. But it is doubtful whether any minister who can preach the right kind of sermon to adults can lack the ability to preach to children. When we say that we are not adapted to preach to children, there is entirely too much implied with reference to our ability to preach to adults.

If we cannot preach to children, it may be questioned whether we can preach adequately to adults either. We may think that we can, but it would be interesting to find out what the adults think about it. At any rate, there are no difficulties which cannot be overcome by practice. Most ministers assume that they have improved in preaching since their seminary days. We remember how hard it was to preach then. Some of the difficulties, at least, have been removed through constant sermonizing. We have learned to preach by preaching. So we shall learn to preach children's sermons. If at the beginning of our ministry we had the audacity to believe that we could some day learn to preach, and if we dare to assume now that we have learned the art, we may well question our success if we are not willing frankly to face the new task of learning to preach to children.

There is also the difficulty of time. There is the lack of time in the service itself. This difficulty may be met, however, by taking five or six minutes from the regular sermon. From most sermons that may profitably be done. There is also the time of preparation. But we can find time for anything we think is of enough importance, and this is important to the child, the home, the church, the adult members and our own self.

There are many things which claim a minister's time. He always has the feeling of being pushed and crowded by work which he knows ought to be done but for which he can find no time. Some things are a great tax on his nervous energy, his courage and his faith. But preaching to children will not add to the burden. It will bring a man nearer to children and his own youth, and nothing is a greater antidote for tired nerves, lagging courage or halting faith. It was when the disciples thought that the Master was too busy to be bothered with children that Jesus said, "Suffer the little children to come unto me." Is it not a suggestion that He found strength in ministering to them? We may find it, too, for no part of a minister's work will bring greater reward than his preaching to children, of whom Jesus said, "of such is the Kingdom of Heaven."

Someone has said, in constructive criticism of much of our preaching method, that we too often tell our people what they ought to do but fail to tell them how to do it. Something of

the "what" and the "how" ought to be added, then, about preaching to children.

Various methods are followed—as to when the children's sermon is to be given and the extent of the children's participation in the service. Usually the children's sermon is given after the worship period, so that the children may have a complete service of worship, including hymns, Scripture, prayer and their own sermon. Whether they shall leave the service then, during the singing of a hymn, or remain for the regular sermon is a question for each minister to decide. There is also the question of how to seat the children, either in a group before the pulpit or with their parents in the family pew. Dismissing the children breaks into the service, creates a problem usually as to where they shall go until the service is finished and also gives an opportunity even for some older children to leave who count themselves young enough to be a part of the children's service only when it thus affords them a chance to slip away and avoid the full service. Seating the children with their parents, instead of in a group, leaves the children where they ought to be,—in the family pew. After a long experience I have found it best serves the purpose I have in mind in preaching children's sermons to give the children's message just before the offering, having the children sit in the pew with their parents and remain for the entire service without giving them an opportunity to leave.

A children's sermon need not be preached every Sunday. If done once a month on a Sunday which is designated as Children's Sermon Sunday, it is a challenge for parents who do not bring their children regularly to do so on this Children's Sunday. With us the children's service is made an occasion of the service on the first Sunday of the month only, except for special times such as Christmas, New Year and Children's Day.

Personally, if I have any positive "don'ts" about children's sermons it is relative to using what are termed "object sermons." It is difficult to see what an electric light bulb can add to a sermon on "Letting One's Light Shine." Or an anchor in speaking about "The Anchor of the Soul." Or incense in speaking about prayer. What crayon drawings or cut-out figures can serve to

do other than focus attention more on the object than the truth illustrated? For the preacher, the use of object sermons tends to emphasize mere cleverness in the choice of them. For the children, it quite ignores the fact that the child's thought is essentially inductive and that what will most help him in his thinking is not symbols or object sermons, but stories, and conversations about his own conduct and social relations, all of which will help him to see religion as a definite experience.[2] Some preachers to children may have thought they were teaching religion when they juggled red and black ink in test tubes to show the redemptive power of the blood of Christ, and when the only result was that the child was either more, or less, intrigued than the Sunday before when a magnet was used to illustrate the drawing power of Christ.

When it is remembered that the purpose of preaching children's sermons is not entertainment but a teaching of Christian truth and a sharing on the children's part in the worship of God, it will be evident that the children's sermon should be a real sermon. It will, therefore, have a Biblical text and a religious theme. And when once one launches out to preach to children he will find no lack of texts and themes or limits in varieties of treatment.

To begin with, there are the obvious themes of the children of the Bible, such as the boy Joseph, the young Samuel living in the Temple, the boy with the five loaves, the girl who spoke to Naaman of the prophet in Israel, the sister of the babe Moses, David as a boy, and Jesus Himself at twelve years of age. The life story of almost any Bible character can be told in a homiletic way.

Especially does one have wide leeway in method in a children's sermon. For instance, the story of David may be told in reverse by turning back each of the pages of his life book from his kingship, his days at the court, as a fugitive, his encounter with Goliath, to the time as a shepherd lad when Samuel chose him from among his brothers saying, "This is he," David's life story having been written on the first page when he was a boy.

Almost anything can be grist in the mill of children's sermons

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[2]Read "Is Analytical Thinking Characteristic of Children?" in *Religious Education,* Vol. 19, p. 390.

provided we are trying to make real bread for the nourishing of growing souls. We need not be afraid of great texts and great themes. It is good often to be challenged by the endeavor to keep great texts and great themes in as simple and understandable a framework as Jesus did. We have less impulse to be profound in the children's sermon. We would benefit more than the children, though they are reason enough for not neglecting to preach to them on sin, temptation, forgiveness, prayer, the cross, the love, the mercy and the justice of God. Many a sermon preached to adults may later be taken as a subject for a children's sermon. This will not only often answer the question, "What shall I preach about to the children?" but will also often give the adults for the first time some idea of what the original sermon was about.

Listening to things that children say, observing what they do, noting the questions they ask, will all add to one's store of themes. Sayings and doings and questions of children come to one in increasing number as we try to preach to children—come not only from our own increased awareness of them but from parents and friends who will tell about them.

Books of children's sermons may be helpful or not according to the way they are used. Scanning a number of good books of children's sermons (and good ones are all too few) will help to increase one's sense of the exceedingly wide and fertile field one has from which to preach. The books may be a guide and a stimulus to one's own resourcefulness as to both subject and method. But nothing can be more stultifying to any personal growth in the art of interpreting the wonder and glory of religious truth to growing minds than to preach the children's sermons of others. It will make the task of preaching far harder in the end, for we are not then learning how to do it ourselves. There is certain to be something of freshness and reality lacking which will be felt even by the children. Often the reading of books of children's sermons will best serve as a suggestion of how not to do it, and the best of children's sermons should be an admonition to "go and do likewise," remembering in this that, as in the parable of Jesus, the good deed was done by the Samaritan and well done, and the

hearer was enjoined to do "likewise," that is, something just as good.

I am appending a short list of books some of which give further and extensive lists of helpful and suggestive material as to sources for stories, illustrations and methods.

The following sermon for children is added as a postscript at the request of the editor. And this particular sermon is used to illustrate the type that is not built around a story.

In God's Paths.

"We will walk in His paths." Micah 4:2.

We live in a city and walk on sidewalks, and yet I suppose that everyone of us, at some time or other, has walked on a path. Perhaps this summer you enjoyed a walk along a path through a field, or in the woods, or beside some lake.

Now paths are very interesting. They do not just happen. It takes many feet to make a path. If a path could talk, it could tell about many people who helped to make it, about little feet that walked along that way, some of them probably bare feet. It could tell about poor shoes and good shoes, about quick-running feet, and slow, tired feet. A path might very well be proud of the many feet that had liked to walk that way. It might say, "Year after year people have used me. I have been here in the rain and the snow and the sun for a long time. I have seen old people and young people, rich people and poor people, boys and girls, mothers and little babies. They have all come this way, and I am a path because they have made me." That is the first thing that is interesting about a path. What makes it a path at all is that it has been used a long, long time, and many feet have walked upon it.

Another thing about a path is that it goes some place. It wouldn't be a path unless it was the way from one place to some other place. You have never seen a path that was just a path and nothing else. A path always goes somewhere.

And still another thing about a path is that it is the nicest and easiest place to walk. It winds through a field, or along a hill, or through the woods, and it always avoid the stumps and the rocks. It takes you by the easiest way up the side of a steep hill. It takes you down to the best place to cross the creek. In the

woods it follows the shadiest places. It goes around the bush with the sharp thorns on it. It is the best way to walk. It is a path just because other people have found it the best way to go.

Now, in our text, Micah, who was a prophet, said, "We will walk in His paths." The paths he was talking about were God's paths.

God does have a path for our feet. And one thing that we ought to remember, when we think of God's path, is that it is a path made by the feet of many, many people who have walked on it before us. We do not have to make a new way. The path is made for us. Other people for thousands of years have found it a good way to go, and their feet have made it a way that we can plainly see.

God's path goes some place, too, just because it is a path. It is a long, long path which begins on earth and ends at last in Heaven.

God's path is also the nicest and the best way in which to walk. It avoids the rocks and the stumps, the thorns and the briars. If you stick to God's path you won't get stuck in the mud, or hurt your feet on the stones. It is the safest and most pleasant way to go.

But notice that Micah said, "We will *walk* in His paths." That means to keep going. When we get started on God's path we must not stop. To begin to walk on the path is only the beginning, after all.

Once a farmer had a horse that he wanted to sell, but he couldn't honestly claim that the horse was perfect. He was driving one day with another man when this man noticed that the horse often stopped.

"What is the matter with your horse," he asked, "is he balky?"

"No," the farmer answered, "there's nothing really the matter with him. He's just so afraid that some one will say 'Whoa!' and he won't hear it, that he stops to listen!"

We are often like that horse, aren't we? We like to hear "Whoa!" And we are always hoping to hear it. The trouble with us is that we are often lazy, and we want to stop. We get tired

and we want to quit. If nobody says "Whoa!" we are apt to say it ourselves. And so we sit down by the side of the path instead of keeping on.

But the prophet said, "We will walk in His paths." That is what a path is for, to walk on. That is what makes it a path. If we are going to get anywhere along God's path, we have to say "Giddap" to ourselves.

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THE FROG AND THE BIRD: *A Fable.**

By the Rev. Harris E. Kirk, D. D., LL. D.,
Pastor of the Franklin Street Presbyterian Church, Baltimore, Maryland.

Once upon a time a frog crawled out of the slimy waters of a swamp, seated himself on a lily pad and gave himself up to reflection. Comparing himself with the denizens of the pool from which he came, he was surprised to note the changes in himself. He had lost his tail, acquired legs and a very large mouth. He did not know whether he was going to like this or not. He soon learned that he had enlarged his world, for he could live in the water and on the land. He found that he could hop great distances, and it was thrilling to sail through the air from one lily pad to another. He liked his new raiment, "all dressed up in his dollar bill clothes." The most surprising thing was his voice. When he first heard it, it frightened him almost to death. But when he got used to it, he came to like it more than any other accomplishment. Here was an unprecedented opportunity for attracting attention, publicity on a large scale, and so he became a broadcaster.

The things the frog discoursed about were the contents of the pool, the changes in the polywogs, their evolution into frogs, and as he noted these interesting facts, and nightly called attention to them from his broadcasting station, he aroused the curiosity of his neighbors. They came in great numbers to see him and he showed them the contents of the pool. One of his visitors remarked: "Here is matter for moment. This is the dawn of a new era. Go to! let us forthwith organize ourselves into an educational institution," and so they founded Miasma University and made the frog its President. The purpose of the University, as declared in its prospectus, was to make an intensive survey of the pool according

*Suggested by a sentence in Spengler's *Decline of the West,* (Volume I, page 43), in which he says that all our troubles have come upon us because we "have descended from the perspective of the bird to that of the frog,"—something that has happened today in many of our large universities, while the smaller colleges, with greater wisdom, are looking at the world from the bird's point of view.—H. E. K.

to the most modern methods of research. They gathered an immense quantity of statistics, and their program was working out according to schedule when the President came up against a mystery. He was puzzled when he became aware of brilliant creatures that from time to time darted across the surface of the pool. By what power did they gain their astonishing mobility? The frog knew how to jump, and it was exciting to sail through the air, but he always had to return to the land. But these mysterious beings rose above the earth and defied the law of gravitation. The frog knew all that the pool could tell him, but it could tell him nothing about wings. Here was a matter for thought, so he brought it to the attention of the Faculty and they held a panel discussion. They agreed that they should enlarge their program of studies and solve the mystery of flight—but how? At this moment a magician, whose name was Dr. Smellfungus, appeared on the scene, and being informed of the problem told them he could solve it. These bright creatures were birds, and he knew all about birds. The Faculty was delighted, and provided him with a laboratory, and he set to work. After a while he brought forth a formula. He proposed to call it "polywog-into-bird" formula. All that was needed was to mix the powder he had concocted with the waters of the pool, and the transformation of polywogs into birds would follow as a matter of course. They tried the experiment, but it was a failure. Instead of developing into birds, the polywogs developed into big polywogs, and there they remained,—just big, hungry polywogs. Such creatures were no good to the University because they could not get on the land. But the magician was a man of resource. He admitted some want of precision in the formula but laid the blame on the lack of quality in the material. These polywogs were incapable of much development and might well be turned over to the care of the state to be trained in a manner most suitable to their low condition; while the Faculty could proceed through further experimentation and a more intensive selection of subjects to the main business of the higher education. Returning to the laboratory, the magician hit upon a new formula, which he said would fulfil all their hopes. The first experiment had failed because he had overlooked the law of gradualness. There was an

intermediate stage between the polywog and the bird—the frog stage; hence he proposed to call the new formula "the polywog-frog-into-bird" formula. They must have regard for the several stages of the evolutionary law. "Evolution!" said the Faculty, "what is that?" The magician, growing eloquent, now addressed the cosmos. "Evolution," he said, "is the infallible method by which we transform the homogeneous into the heterogeneous, wherein the investigator 'in reaching out after the unknowable is guided by the spiritual genesis of motivation rather than by the mere impulse of mentality.' "

Of course the frogs did not know what all this meant, but they did not care. Here was a new word, a magic word, this marvelous word "Evolution." By all means proceed with the experiment. The magician mixed the new powder in the waters of the pool and to their amazement the polywogs turned into frogs over night, millions of them. It is true they were very little frogs, no larger than house flies, but give them time, said Dr. Smellfungus, give them time, and they would see!

The success of the experiment promised great things for the University: spreading renown because of a great discovery; multitudes of new students, and, best of all, they could shorten the courses, reduce the overhead and offer an up-to-the-minute scientific forcing process that would increase its prestige throughout the frog world. But the prior question remained as yet unanswered: Would these little frogs by natural course of events evolve into birds? The magician said they would. Only give them time. But nothing else happened. The frogs remained little frogs; and while they had enormous appetites, they refused to grow, and stayed there—little frogs. Besides they were becoming a nuisance. They wanted to be on the move all the time. Chase them into the water and they jumped on the land; chase them on the land and they jumped into the water; and their shrill, adenoidal voices turned the pool into a pandemonium. There was something doing every minute, and the faculty had to abandon their studies to tackle the problem of discipline. The little frogs were becoming more and more collegiate in a strictly modern way; were particularly interested in broadcasting; and the things they said about the pool, the Faculty

and the University were enough to make Socrates turn over in his grave. Morning, noon and night the scholastic seclusion was broken by the college yell:

"Brekekekek, ko-ax, ko-ax,
Brekekekek, ko-ax, ko-ax.

O tuneful race, O pray give o'er,
O sing no more, the President said.

Ah, no! ah, no! the scholars cried,
Louder and louder our chant must flow.
Sing if ever ye sang of yore,
When in sunny and glorious days,
Through the rushes and marsh-flags springing,
On we swept, in the joy of singing
Myriad-diving roundelays.
Or, when fleeing the storm, we went
Down to the depths, and our choral song
Wildly raised to a loud and long
Bubble-bursting accompaniment.

Brekekekek, ko-ax, ko-ax,
Brekekekek, ko-ax, ko-ax."[1]

Meanwhile the magician had departed for other fields, leaving the frogs in a state of extreme perplexity. Something was wrong somewhere, but where? At this moment a bird alighted on the campus and sought an interview with the President. The frog tried to tell the bird of his problems but they soon found that they did not speak the same language. The bird talked of his dreams and his songs, of the beauty of the sky, the loveliness of the landscape and the enchanting visions that shaped themselves on the distant mountains, and thus addressed the frog:

"Ye who are dimly existing below,
who fade and perish as the leaf,
Frail castings in clay, who are gone in a day,
like a dream full of sorrow and sighing,
Come listen with care to the Birds of the air,
the ageless, the deathless, who, flying
In the joy and the freshness of Ether, are wont
to muse upon wisdom undying.

[1]Adapted from Aristophanes, *The Frogs. Loeb Library,* Harvard University Press, Cambridge, Mass., p. 319.

We will tell you of things transcendental; of Springs
and of Rivers, the mighty upheaval;
The nature of Birds; and the birth of the Gods;
and of Chaos and Darkness primeval . . . . .
Then take us for Gods, as is proper and fit,
And Muses prophetic ye'll have at your call
Spring, winter, and summer, and autumn, and all."[2]

The frog could make nothing of this, for the only thing he could talk about was the pool and the polywogs and the magician; and he was sick of all this, so he only croaked. The bird thought the frog a pessimist and told him so. This made the frog mad, and, growing vivid, he released his broadcasting voice. The bird took fright and disappeared into the blue.

Then came the great drought. The pool dried up, food was scarce and the little frogs died by thousands. They were more offensive dead than they had been alive. Here was something beyond the ken of the University authorities—an act of the gods. It had become a theological problem, and the Faculty referred it to the Chairman of the Department of Religion; but he returned an answer that he had no information on the subject.

While the Faculty fruitlessly debated, the stench of dead frogs reached the upper air and the birds decided to drain the swamp and abate the nuisance. Thus the frog colony, broadcasting station, University and all disappeared. When the task was finished and the atmosphere purged of its poisonous vapors, the birds foregathered in the top of a tall tree; and, while resting their eyes on the beauty of the world around, a wise old bird sang the doom song of the frog:

"What a queer bird the frog are!
When he sit, he stand,—almost.
When he laugh, he cry,—almost.
When he run, he fly,—almost.
He ain't got no sense, hardly.
He ain't got no tail, hardly, either.
He sit on what he ain't got,—almost."

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[2]*Idem.*, pp. 199-203.

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I. EXEGETICAL THEOLOGY

THE BIBLE FOR TODAY. *Edited by John Stirling.* Illustrated by Rowland Hilder and other artists. Oxford University Press, New York. 1,255 pages. $5.00. Mr. John Stirling, interested for many years in preparing methods of Bible study for the average person, had this volume in course of preparation for more than twenty years. It aims to present the Bible as the divine revelation of our own times and to present it as news, news of God for the men and women of this generation. It takes the Bible as it stands, the whole of it, in the familiar Authorized Version. By means of introductory paragraphs, skillfully phrased so as to bring out the changeless values of the sections that follow; brief headlines, true to the Biblical spirit, yet thoroughly modern; occasional footnotes that illuminate and help to point the message; it makes the Bible an easily readable book, printed in paragraphs like other books. The pictures, of which there are 197 in black and white, are unique pictures which put the timeless message of the Bible in terms of modern life. In make-up, typography, binding, the book is all that can be desired. Of all modern presentations of the sacred Scriptures this will prove to many the most desirable. It presents the whole Bible in exceedingly attractive form, in a way that will kindle interest and add to its understanding. E. T. T.

THE LIBERATED BIBLE: THE OLD TESTAMENT. *Compiled by Shepherd Knapp.* Fleming H. Revell Company, New York. 286 pages. $2.50. The author of this volume believes that the Old Testament's spiritual treasures are hidden by being closely interwoven with material which is of little interest or value except to antiquarians or obscured by being embedded in the history of a single nation, which makes it seem remote from our present age. He has attempted to "liberate" the eternal truth of the Old Testament from these and other limitations by gathering out its most helpful passages and grouping them topically with passages of related meaning in such a way that their modern significance is clearly revealed. No such arrangement, no consideration of passages isolated from their context, can for a moment become an adequate substitute for the Old Testament as it was written. But many who do not read the Old Testament in its present form will discover something of its spiritual value in this new and suggestive arrangement and those who know it best will find it helpful for devotional reading, in private and in public, an anthology of many of its most familiar stories and of its most beautiful passages. Indices make the book more useful and its material more available. E. T. T.

THE QUOTABLE BIBLE. *Edited by Louis M. Notkin.* Samuel Curl, Inc., New York. 715 pages. $3.00. This volume contains the major portion of the Old and New Testaments in the familiar King James version, handsomely printed and bound, with brief, helpful introductions to each

book of the Bible. Some of the less valuable sections of the Scriptures are omitted, together with verses which can be eliminated without loss of meaning, but none of the better known and more valuable portions so far as I have been able to discover. Well phrased, telling titles for every brief section give new interest to the reading. It is one of the most desirable of all the so-called shorter Bibles, useful for public or private reading. It should prove particularly valuable for through the Bible reading at family prayers. Many who find it difficult to read the Bible through from beginning to end in its full and completed form will find it easy and isnpiring in this attractive volume. E. T. T.

THE STORY OF THE BIBLE. *By Walter Russell Bowie.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 557 pages. $1.95. Many will welcome this popular priced edition of what stands out as the best of all the presentations of the Bible story written from the modern point of view. Dr. Bowie accepts the critical approach to the Bible but tells the Bible story with reverence and understanding, with artistic skill and a choice of language that makes it appeal to both young and old. Many of course will prefer for themselves and for their children a story of the Bible that is based on the traditional attitude toward Bible interpretation. But parents who find this presentation of certain portions of the Old Testament unconvincing for themselves, and troublesome now or later for their children, will read with growing interest this volume, which has won for itself a cherished place in numberless Christian homes. It is a work of genuine scholarship, of vital religious faith, of high literary merit. The volume is handsomely bound and illustrated. E. T. T.

THE OLD TESTAMENT PROBLEM. *By A. Noordtzy.* Translated from the Dutch by Miner B. Stearns. Reprinted from *Bibliotheca Sacra,* Nos. 388, 389, 390, Dallas, Texas. 65 pages. 35 cents. This booklet comprises an address delivered in March, 1927, by Prof. Noordtzy, (often spelled Noordtzij), at that time Rector Magnificus of the University of Utrecht, in honor of the 291st anniversary of that ancient institution. It is in fact a brief critical examination, from a conservative viewpoint, of the work of Julius Wellhausen and those of his colleagues who have so profoundly influenced all subsequent Old Testament study. The treatment is scholarly, temperate and sane.

Everyone has heard of Wellhausen, and almost everyone has decided opinions concerning him, but all too few understand his work and its significance. Either it is violently rejected upon purely dogmatic grounds or, viewed as the established orthodoxy it has in fact become, it is accepted in a manner equally uncritical. For those who do not know how to view it, Prof. Noordtzy is good reading. Understanding, as he does, the intellectual currents of the 18th and 19th centuries which virtually forced a new approach to the Old Testament, he is not blind to the real contributions which Wellhausen and others made. But he is clearly aware that the

Wellhausen system rests upon certain fallacies, mostly arising from its avowed attempt to read the history of religion in the light of the Hegelian dialectic. These fallacies he points out in a most incisive and conclusive manner.

The insight here displayed is all the more remarkable when one considers its date (1927), at which time the confirmation of it which Archæology was to bring was not yet available or had not been clearly understood. One might well compare it with the conclusions of Prof. Albright in his recent book, *From the Stone Age to Christianity,* (Johns Hopkins Press, 1940), in which the latter scholar, holding a more liberal position with regard to the composition of the Pentateuch than one would suppose Prof. Noordtzy to defend, nevertheless marshals the full force of archæological data against the Wellhausen re-interpretation of history with results not unlike those foreshadowed by Prof. Noordtzy fourteen years ago. This booklet has, therefore, a significance far out of proportion to its size. J. B.

WHAT MEAN THESE STONES? *By Millar Burrows.* American Schools of Oriental Research, New Haven, Conn. 306 pages. $2.50. It is always a pleasure to review a book which it is possible to praise with utmost sincerity. The present volume has, first of all, the virtue of attempting a fresh (and badly needed) approach to its subject, which, as the title implies, is Biblical Archæology. Every teacher and reader in that field has long felt the want of a specific and analytical interpretation, evaluation and application of the various discoveries of archæological research as they relate to the Bible. The standard introductions to the subject are notably weak on this point. A few excellent books exist in which one may find adequate treatment of the history and method of Archæology, together with a summary of the results of the more important excavations, but none, so far as the present reviewer knows, makes anything like an adequate effort to digest and interpret the whole in such a manner as to make plain to the ordinary reader the precise bearing of it all on the Bible. This lack the present book will go far toward supplying. It does not cover the ground covered by the introductions and should therefore be read as a companion volume to some such work as Barton's *Archæology and the Bible* or Kenyon's *The Bible and Archæology.*

The organization of the material treated is especially excellent. After an introductory chapter treating the method and support of Archæology there are chapters on the bearing of the science on the text and language of the Bible; its value in relating the Bible to the general history of the time; its contribution to the understanding of the material and secular; and, finally, of the religious and ethical background of the Scriptures. The final chapter, "Explanation, Illustration, Evaluation," will be especially useful to the student of the Bible.

Professor Burrows modestly styles himself "a student of the Bible who has had somewhat unusual acquaintance with archæologists and their work."

Professor of Biblical Theology at Yale, he was director of the American School of Oriental Research in Jerusalem in 1931-32 and President of the Schools since 1934. He has therefore participated in a number of excavations. He combines in a rare manner a thorough scholarship with a frankly religious viewpoint. With characteristic restraint he avoids enthusiastic overstatement on the one side and hypercriticism on the other. The book is thoroughly reliable yet for the most part quite comprehensible. Certain allusions will doubtless baffle a beginner, and one could wish that a table of the pottery chronology had been appended. Space does not suffice, however, to enumerate all the praiseworthy features of the volume. No one who wishes to gain a grasp of the real contribution of Archæology to Biblical studies can skip this one. J. B.

A HARMONY OF THE GOSPELS. *By Adam Fahling.* Zondervan Publishing House, Grand Rapids, Mich. 237 pages. $3.00. The pastor of the Martini Evangelical Lutheran Church of Detroit has produced a new harmony of the Gospels based on the King James version. He dedicates his work "to all students of the Bible, workers in the church and brethren in the Christian ministry who wish to examine any event of the earthly life of Christ in its proper setting, probable sequence, and—thanks to the printer—in a clear and readable form." By employing a distinctive typeface for each individual Gospel the student is enabled even at a glance to see which Gospel the particular section or paragraph he is reading represents. Thus this harmony offers a convenient guide to the study of parallel passages and also provides a splendid index to find them. No harmony however good in English can ever offer the student what a harmony of the Greek text does. Specialists in this field are still indebted to the masterful work done by Albert Buck in his unrivaled *Synopsis of the Three First Gospels,* which carries a supplementary text of the Fourth Gospel and a complete and up-to-date critical apparatus. H. T. K.

THE WORLD VIEW OF JESUS. *By Elmer W. K. Mould.* Harper and Brothers, New York. 238 pages. $2.00. "Stripped of supernaturalistic and theological overlay, what we have in Jesus is a plain man who was a thinker" (page 7). The title which best indicates Jesus' generic connections and characterizes His public career is "Teacher of Wisdom" (page 31). Jesus thus finds His true place in the line of Hebrew sages whose thoughts are preserved in Proverbs, Job, Ecclesiastes and the non-biblical wisdom literature. Dr. Mould holds tenaciously to this basic theory as he discusses Jesus' own thinking and teaching about the Cosmos, Man, Providence, Evil, the Future, the Kingdom of God, and the Remnant. Every chapter is crowded with pertinent quotations from Hebrew sages and contemporary scholars,—this at once the best and most distracting feature of the book.

One is pleased to find a student so widely read expressing his conclusions in such simple language, e. g. "This is the Father's world"; "Human

personality has absolute worth"; "Through forebearance and forgiveness all men may be redeemed"; "The Golden Rule reveals Jesus' social philosophy." With these and many other conclusions the reviewer was in thorough accord, but he missed a realistic dealing with Jesus' thinking about human sin and man's need of radical renewal, of His thought about Himself and of the necessity and meaning of the Cross. This book will provide a helpful *starting-point* for discovering Jesus' philosophy of life, but the "world in a cataclysm of war and human misery" demands a deeper reading of the Gospels. The author is a doctor of philosophy of the University of Chicago and professor of Biblical History and Literature at Elmira College. D. M. C.

THE NATURE OF THE EARLY CHURCH. *By Ernest F. Scott.* Charles Scribner's Sons, New York. 245 pages. $2.00. This Religious Book Club selection should provoke a great deal of fruitful thinking. According to Dr. Scott, Jesus did not "found" the Church; it was just the intimate group of His disciples who were so sure that He would return after His crucifixion that they were in an attitude which made it possible for Him to "break through" in some way and convince them that He was still alive. In the joyous certainty of this fact and in the belief that He would immediately return to establish the new order of life, the Kingdom, they were enabled to live for a little while as if the new order had already come. But as time passed and Jesus did not return and establish the Kingdom, the joyous vision dimmed and they found it necessary to "adjust" their lives and message to this imperfect world in which they must live. This adjustment was necessary both for the survival of the Church and for their work in reaching the "world" and making it conscious of the demands of the spiritual order. This is really the "truth" that Jesus taught under apocalyptic form: not that one age is to follow another but that two orders co-exist, and men must live in the spiritual order. But this spiritual order is contrary to the present world order in its ideals and demands, and this explains the paradoxical position of the Church,—in the world but not of it and so always under tension. Dr. Scott traces the adjustment through the various phases of the life of the early Church—its worship, organization, teaching, task, and its relation to men and to the State. The reviewer cannot accept many of Dr. Scott's interpretations of the Gospel records but at the same time he feels that there is much to be gained by a thoughtful reading of this book which seeks to point out the essential nature of the Church. It certainly makes one see more clearly the problem facing the Church in the world and is very suggestive as to the ways in which the early Church tried to meet this situation. It should make us today realize more clearly the problems which exist for us as a "colony of heaven" living and working in this present world order. J. E. B.

THE MISSIONARY MESSAGE OF THE BIBLE. *By Julian Price Love.* The Macmillan Company, New York. 203 pages. $2.00. In this challenging book Dr. Love shows clearly and convincingly that the Christian missionary enterprise is deeply rooted in the teachings of both the Old and New Testaments. The author believes that the changed attitudes towards missions in recent years call for a rethinking and restatement of missionary incentives. His book, however, is not simply for the passing mood of the present generation. It sets forth the timeless Biblical basis for missions. In this volume we have an excellent text-book for classes in missions and a fine source book for preaching material. The content and style commend the book also to the general reader. We hope that it will be widely read.

D. W. R.

AND GREAT SHALL BE YOUR REWARD: THE ORIGINS OF CHRISTIAN VIEWS OF SALVATION. *By Paul S. Minear.* Yale University Press, New Haven, Conn. 74 pages. $1.00. This book presents a brief, condensed but very valuable piece of research into the development of Christian views of salvation from its roots in Judaism and Hellenistic culture, through its early synthesis in Paul and John. The brevity of the study compels a treatment which the author admits is "selective and oversimplified," but there is a corresponding gain in clarity and force.

"A comparison of the Jewish pattern of rewards (treated in chapter one) with the Hellenistic pattern (treated in chapter two) reveals that, while each has defects, they do not share the same defects. Each has distinctive values precisely at the points where the other is weak. In the Jewish development is found the extreme expression of faith in salvation within the historic process in terms of personal-social standards of living. The Greek development reveals the extreme expression of faith in a salvation wholly independent of history and society in terms of inner spiritual values."

Stoic-Jewish amalgams of these two patterns failed to effect a true synthesis; the fusion of Judaism with the Mystery religions (for example in the writings of Philo) surrendered the Jewish hope of social redemption within the historic process.

It is the Pauline synthesis which the author finds most valuable—in history and at the present time. In his estimation Paul's conception of salvation, which modifies that of Jesus in a number of important points, preserves the intrinsic qualities of the Jewish-Christian hope, mitigating the defects of apocalypticism as found in later Judaism and at the same time incorporates the distinctive values of the mysteries, as contrasted with Judaism, without their distinctive weaknesses. "Paul's theology thus represents a genuine synthesis, greater than the sum of its parts, a synthesis based upon sound insights, and fully incarnated in the whole religious struggle of the man himself."

In his epilogue Dr. Minear makes plain the present day significance of his discussion—one tendency finding a modern reinterpretation in Marxism, which eventuates in Fascism, the other in Hellenistic interpretations of

Christianity which tend to deny meaning to history. Modern interpretations in the Pauline direction are found in such men as Niebuhr and Tillich.

The exposition of Jesus' teaching and that of John leaves much to be desired but this is a study which serious students interested in the historic development of Christian doctrines of salvation should not overlook.

E. T. T.

NOTES FROM A LAYMAN'S GREEK TESTAMENT. *By Ernest Gordon.* W. A. Wilde Company, Boston. 371 pages. $2.00. We have never before seen a book quite like this one. It is a kind of running commentary on the books of the New Testament. The volume is prepared for the general Christian public, for Sunday School teachers and for ministers who have not had training in Greek. Mr. Gordon is the son of the beloved Dr. A. J. Gordon of Boston. Every page evidences long familiarity with, an understanding knowledge of and a devout and consecrated love for the Word of God on the part of the author. He has selected those words and passages of Holy Writ in which he thinks there is something in the Greek that "needs to be brought out." These words are put under the interpreter's microscope for the lay reader. The title of the book is well chosen, "NOTES from a Layman's GREEK Testament."

S. J. L. C.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS 1942. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 437 pages. $2.00. For sixty-eight years this well known and deservedly popular commentary on the International Sunday School lessons has been welcomed by conscientious teachers in the Church School. Teachers who are not acquainted with it should certainly not wait longer to see whether or not it meets their particular need. Wilbur M. Smith, the present editor, is a Presbyterian minister, a teacher in Moody Bible Institute, thoroughly conservative and a mild premillenarian. Comments on the lesson text are gleaned from a wide variety of sources, especially the great Christian classics, and are supplemented by the author's own vigorous religious insight. All essential helps for the teacher are found in this rich and helpful volume.

E. T. T.

AROUND THE MEDITERRANEAN WITH MY BIBLE. *By Harriet-Louise H. Patterson.* W. A. Wilde Company, Boston. 356 pages. Illustrated with photographs. $3.00. In a well-written volume that deals comprehensively with Palestine and Syria, a little less so with Egypt, and with a chapter each on Athens and Rome, Miss Patterson presents the Near East to readers from the viewpoint of one who loves these Bible lands and who travels seriously and carefully, viewing things and peoples with Bible in hand but with both eyes wide open as well. It is a good travel book. It will make the people and the places of the Bible lands seem more real to every reader. It will kindle within the heart of the man who has not been to Palestine an eager longing to see the land of sacred story. It will awaken delightful

memories within the minds of those who have walked over the places so well described and so truthfully evaluated. The intermixture of travel and Scripture seems exactly in the proper proportions, and the fascination of these countries to the author will soon communicate itself to the reader.

C. H. N.

II. SYSTEMATIC THEOLOGY

PHILOSOPHICAL FOUNDATIONS OF FAITH. *By Marion John Bradshaw.* Columbia University Press, New York. 232 pages. $2.50. In scholarly manner and lucid style the Professor of Philosophy and Religion at Bangor Theological Seminary has given us here a sympathetic study of the Christian views of six eminent thinkers of early modern philosophy, namely, Descartes, the Dualist; Hobbes, the Materialist; Locke, the Empiricist; Pascal, the Mystic; Spinoza, the Rationalist, and Leibniz, the Individualist. He shows us with a wealth of citation that five of these great philosophers were sincere Christians and that the remaining one, Spinoza the Jew, reverenced the teachings of Christ as the supreme wisdom. Although the emphasis is historical, the author focuses attention upon the profound lessons that these clear-thinking genuises of the seventeenth century have to teach us of the twentieth. They preached and practiced Christian tolerance; they were impatient of shams and hypocrisies in the religious life of their times; they deplored civil strife and bloodshed fomented in the name of religion; they insisted that the professed creeds be applied to the real issues of life. Leibniz in particular was far-sighted enough to believe in a universal Christianity that would one day unite all men and had a statesmanlike appreciation of foreign missions. Most of these men were scientists; all were trained in critical reasoning. Yet they found a spiritual interpretation of man and the universe reasonable, or, if it goes beyond reason, not inharmonious with reason. Sometimes, the author's liberalism seems to carry him beyond objectivity. Thus he unduly Christianizes Hobbes and Spinoza whose views are after all strongly naturalistic. He leans over a little backward in hailing their anti-ecclesiastical pungency. On the other hand, the sustained theistic arguments of the other four are presented with extreme sketchiness. In deprecating any attempt to weave the insights of the six great thinkers into a synthesis, the author betrays also a vein of relativism. In spite of these defects he has admirably revitalized for us the spirit and vision of these mental giants of the past. D. M. A.

SYSTEMATIC THEOLOGY. *By Prof. Louis Berkhof.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 759 pages. $7.50. As the title implies, this book is a rare article—a textbook on theology. Not only so, but it is a successful effort to state in contemporary language the standpoint of one who is a thorough fundamentalist and Calvinist. While the author does not recede at all from this two-fold position, he does set it in the

context of current theological thought. The definiteness of his views is matched by a lucidity both of style and arrangement.

The present book is a combination and revision of the second and third volumes of the author's four-volume edition published in 1932 under the title, *Reformed Dogmatics*. While, as the author states in his Preface, there has been no change in "principle and substance," some modifications have been introduced into the present volume, chief among them being the inclusion of historical material relating to the more important doctrines and discussions of recent theological controversies.

On the whole this reviewer knows of no better up-to-date statement of theology from the point of view of extreme conservatism and strict Calvinism. While at times the author seems to base his appraisals of opponents' views on second-hand knowledge, he does reveal familiarity with the writings of liberal theologians, and generally deals with their views in a scholarly spirit. For the usual prolegomena to the study of systematic theology, including a complete treatment of the subject of inspiration, one must see his introductory volume. J. N. T.

CHRISTIAN DOCTRINE. *By J. S. Whale.* The Macmillan Company, New York. The University Press, Cambridge England. 197 pages. $2.00. Dr. Whale, eminent British theologian and popular lecturer in both Britain and America, has written one of the meatiest books of recent months, the one book on theology which every minister should read this year if he is able to read no other. In eight chapters, delivered originally as lectures at the University of Cambridge, there is presented a popular concise statement of fundamental Christian truth written in the language of today and characterized by intellectual power, emotional warmth and evangelical fervor. The author is a master of the Bible, of History and of contemporary thought and possesses a gift of expression that rises at times to the height of eloquence. There are scores of quotations and of statements which sooner or later will find their way into the minister's arsenal. This little book will strengthen one's faith and enrich it and will give one a more intelligent faith in the great verities of Christianity. The author is a Congregational minister who, according to his own statement, "stands gratefully and proudly in the Reformed Tradition of Genevan High Churchmanship." He rejects original guilt and penal substitution but is sound on the great fundamentals of the Trinity, the Deity of Christ, original sin, the atonement, the resurrection. E. T. T.

CONTEMPORARY RELIGIOUS THOUGHT. *Compiled by Thomas S. Kepler.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 423 pages. $3.50. Here is the very book for the busy preacher,—not to speak of the layman,—who wants to bring himself up-to-date on the religious thinking of recent and contemporary intellectual leaders. Kepler has chosen sixty samples of definitive works from almost as many writers in the philosophy of religion and theology. With the exception of fundamentalism, almost every

conceivable view is represented, thinkers as diverse as Will Durant, Karl Barth, Eustace Haydon and Reinhold Neibuhr being included. While most of the writers are American, there are enough Europeans to provide some balance. The selections made are significant and sufficiently long to constitute a real introduction to the writer's thought. Furthermore the authors are allowed to speak for themselves without benefit (or handicap) of editorial comment. In a day when sampling seems unavoidable Kepler has provided a careful menu. The selections are classified in six sections as follows: The Nature of Religion, The Finding of Religious Truth, The Idea of God, The Problem of Evil, The Meaning of Worship, Immortality. For the guidance of those who wish to read further the book includes a bibliography of other works on the same topics and a biographical index listing other books by the authors who are represented here. J. N. T.

THE GOD WE NEED. *By J. W. G. Ward.* The Westminster Press, Philadelphia. 160 pages. 50 cents. Without a definite, well-based and intelligent belief in the Supreme, we are at the mercy of the days. We have neither a standard by which to live nor a foundation on which to build. From this conviction, stated in the opening chapter and fortified by cogent reasoning throughout the book, Dr. Ward presents in his own clear and convincing style the Reformed belief concerning God. Especially helpful are his chapters: Growing Ideas of God, What Is God Like?, How Can We Know God?, What Is God's Purpose?, How Does God Work?, God and Our Sin, God and Our Salvation, How Can We Know God's Will? and The God We Know in Christ. The volume includes the "Brief Statement of the Reformed Faith" adopted by the General Assembly of the Presbyterian Church, U. S. A., in 1902, and a section devoted to Suggestions and Questions for class discussions. Dr. Ward has given us another timely and helpful book. M. A. B.

A CREED FOR FREE MEN. *By William Adams Brown.* Charles Scribner's Sons, New York. 277 pages. $2.50. This is a study of loyalties. The author wisely recognizes that everywhere both preachers and laymen are sorely puzzled by the question of conflicting loyalties. The attitude of the believer toward modern science, the solution of the proper relation between Church and State—these are only a few of the problems that baffle the average Christian. In the face of these conflicting loyalties three possibilities are open. The Christian may turn to some external absolute authority; he may give up the hope of any unifying social solution and fall back on his own sense of freedom; or he may adopt the democratic attitude toward life, —the possibility which the author follows and develops. The pacifist, while he is to be admired for his heroic views, largely gives a short-cut solution that neither the Church nor experience has found practicable. Dr. Brown turns to the Bible as the proper text-book for democracy and the one that will give this unifying philosophy of life. Democracy, he well points out, needs just such an absolute text-book if it is to compete successfully with

Hitler and his Nazi Bible and religious symbols. As the author well says, "Any creed which is to furnish a working philosophy of life must have something to say about man himself, about the world in which he lives, about the society of which he is a member, and about the ultimate mystery by which he is encompassed. These are the realities which outlast change. Whatever else we may ignore in our philosophy, we must come to grip with these." This stimulating book should be of help to many in these critical days. C. V. C.

SOMETHING ABOUT KIERKEGAARD. *By David F. Swenson.* Augsburg Publishing House, Minneapolis, Minn. 167 pages. $2.50. In order to understand Kierkegaard, we must love him. The man who enters into the thought of the great Dane must be something of a kindred spirit. Such a man was David F. Swenson. As a young man he stumbled upon *The Concluding Unscientific Postscript* and read it through almost at a sitting. The reading of this book marked a crisis in his thought life. Kierkegaard became the teacher who determined his philosophical and theological outlook. One of the major purposes of Professor Swenson's life was the opening of the thought of Kierkegaard to the English-speaking world. This book, a collection of eight addresses in which Dr. Swenson presents the message of Kierkegaard, was published after Dr. Swenson's untimely death and edited by his wife, Lillian Marvin Swenson.

Dr. Swenson agrees with Brunner that Kierkegaard is the Socrates of the modern world. Kierkegaard follows Socrates in a twofold task. Socrates exposed the Sophists of the Greek world. With his inescapable questions he forced them at last to acknowledge that their professions of knowledge were mere pretense. In a similar way Kierkegaard has laid bare many of the illusions of that which passed for Christianity. But Socrates was also a master at bringing to birth the ideas which were latent in Greek thought. In a similar way Kierkegaard has wrought out many of the fundamental conceptions which lie behind the Theology of Crisis.

The rapidity with which the works of Kierkegaard are being translated is remarkable when we consider the long period in which Kierkegaard was unknown to the English world. As the impact of these works is felt there is certain to grow up a literature about Kierkegaard. And it is safe to say that Dr. Swenson's *Something About Kierkegaard* will always remain one of the best of the books that interpret Kierkegaard to the English-speaking world. H. R.

THOUGHTS ON CRUCIAL SITUATIONS IN HUMAN LIFE. Three Discourses on Imagined Occasions. *By Soren Kierkegaard.* Translated from the Danish by David F. Swenson. Edited by Lillian Marvin Swenson. Augsburg Publishing House, Minneapolis, Minn. 115 pages. $1.50. This little book is a fine example of the richness and power of Kierkegaard's style. The imagined occasions are: (1) A Confessional Service, (2) A Wedding, (3) At the Side of a Grave. In his *Postscript* Kierkegaard

marks clearly the distinction between Christianity as a historical religion and all forms of Platonic idealism. He understands the paradox in which the salvation of a man's immortal soul is related to his faith in a revelation that comes through an event in history. To quote Lowrie, Kierkegaard has the sense of "eternity in time, challenging time, conflicting with time, and looking forward eschatologically to the termination of time." (*Kierkegaard,* page 323.) In the first discourse this essentially Christian conception is made explicit at the crucial point of the forgiveness of sins. In the second discourse Kierkegaard shows that the resolve, "Love Conquers All," must underlie the whole relation of man and woman in marriage. This is a discourse of rare beauty and one in which Kierkegaard realizes that marriage must be founded on a mutual self-giving which is final. The third discourse deals with the decisiveness of death. The book as a whole is a fine piece of impassioned writing, in which the full powers of the great Dane are revealed. H. R.

TRAINING IN CHRISTIANITY. *By Soren Kierkegaard.* Translated by Walter Lowrie, D. D. The Oxford University Press, New York. 271 pages. $3.50. This volume represents a valuable addition to the rapidly increasing number of books by Kierkegaard which are now available in English. In fact, Professor Hirsch places this volume along with *The Sickness Unto Death* and *The Point of View* as Kierkegaard's masterpieces as a Christian author and affirms that they have more prospect than any other Christian theological productions of the nineteenth century of finding a place among the imperishable writings of the Christian church. (See Lowrie's *Kierkegaard,* page 392.) The significance of the book is that it comes after Kierkegaard has passed through a profound experience in which he passed in his writing to the viewpoint which is definitely Christian. The book as a whole represents Kierkegaard's awareness of the vast chasm between established Christianity in Denmark and the apostolic Christianity of the early Church. The book is the reaction of a great Christian who finds himself in tension at every point with the compromises which have been accepted by the Christianity within which he must live. Kierkegaard insists that to be a Christian means not merely to know the truth but to *do* the truth and to *be* the truth. He asserts that being a Christian means *becoming* a disciple of Jesus. He interprets following Jesus in terms of becoming identified with Jesus in his humiliation. He states again "the offence" of Jesus to the Pharisee and the respectable in society. He presents Christ in His living contemporaneousness and in His personal challenge to every individual Christian. He defines the task of the Christian as that of introducing Christianity again into Christendom. And as he so often does, he puts us in the place of decision by saying that those who read his book ought either to condemn it or to accept it and act upon it.

In this book Kierkegaard sounded a hundred years ago a theme which is popular today. Even unbelievers realize the chasm between the Church

that is and the Church that ought to be. And the great spiritual leaders of the Church today are fully aware of the difference between the Church that is envisioned in the New Testament and the Church which is realized in history today. The knowledge of the chasm between the existing ecclesiastical order and the Church of the New Testament is a very helpful thing if it leads us to seek to purify the Church by bringing her closer to the divine ideal set forth in the Bible. But we must work with the Church we have and not with the Church we would like to have. The danger of an attack such as that of Kierkegaard's is that it will create a profound distrust of the Church and in so doing will hamper the work of an institution which in spite of its imperfections is the institution through which the gospel is being proclaimed in our world. H. R.

ARE WE IMMORTAL? *By Winifred Kirkland.* The Macmillan Company, New York. 43 pages. 90 cents. You cannot measure a book by the number of its pages. In this wee bit of a volume we find expression of a burning faith in God and in the risen Christ, uttered by a gifted teacher and writer. At the same time we find an indictment, all the more searching because unintentional, of the pagans who now so largely occupy the seats of learning in America. "All my grown-up life I have lived in or near the halls of learning. In the proud pagan world of today I have been lonely. . . . Yet I have possessed a secret faith they secretly laughed at. And now after the rigors of a climbing lifetime I face the sunset. The evening radiance is becoming a beautiful and ever-increasing light." "In his creation, all the way from the first stir of life in water scum, on and on, ever multiplying, ever differentiating, no two leaves alike, no two shells the same, the ceaseless upward push of evolution is everywhere revealed. The urge is always toward personality, more and more highly perfected. Would a Creator suddenly toss to nothingness all the ultimate purpose of perfection, the individual human soul?" D. H. O.

ADVENTISM, The Second Coming of Christ. *By Wm. P. King.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 134 pages. $1.00. The author is not calling into question the fact of the Second Coming of Christ. He centers his attention on what he considers the central doctrine of Adventism,—that Christ after His return will have a physical reign of one thousand years on earth. He rightly includes in this group all who hold this belief,—so Adventism will include the Mormons and Jehovah's Witnesses as well as the "Adventist" denominations and the followers of Dr. Scofield. All believe that Christ will reign upon the earth for a thousand years, and all are "literalists" in the interpretation of the Bible,—although their literal interpretation leads to widely differing conclusions on many points! Dr. King's purpose is to point out how greatly the beliefs of the Adventists on fundamental points differ from the beliefs of the Reformed Faith, and in fourteen brief chapters he has done an excellent piece of work along this line. Naturally in so brief a book he

has had simply to state these opposing views without pointing out the arguments which might be advanced by either side. He feels that there is little hope in "converting" one who has accepted Adventism, and he writes to warn those who have not accepted it by showing the opposition between the two views. There are two possible criticisms of the treatment of the material. First, having gathered such a wide group into "the Adventists," he is able to draw illustrations of curious (and perhaps ridiculous) beliefs from these groups which many Adventists would not accept as their own. However he is right in that this form of Bible interpretation held by all Adventists makes such beliefs logical and possible. The other criticism is that although the author seemingly accepts as eschatological facts the Second Coming and the Future Kingdom, etc., he touches on them so lightly, and lays so much emphasis on man's activity in the present, that he does not present the eschatological teaching of the Reformed Faith plainly enough as a positive doctrine to offset the eschatology of the Adventists. J. E. B.

III. HISTORICAL THEOLOGY

MAN'S QUEST FOR SALVATION. *By Charles S. Braden.* Willett, Clark and Company, Chicago. 260 pages. $2.50. The nature of this volume is indicated by its sub-title: "An Historical and Comparative Study of the Idea of Salvation in the World's Great Living Religions." Dr. Braden has published several other books in the field of religion and in this latest publication maintains the same high standard of excellence to which his readers have become accustomed. He discusses types of salvation ideals and methods—what the theologian is accustomed to think of under the terms "salus" and "soteria." In the succeeding chapters he takes up in turn each of the living religions of the world and presents objectively the idea of salvation as it is set forth in these various faiths. In a final chapter we have a summary and conclusion in which the author expresses his conviction that clearer knowledge of the different religions of humanity and closer association have revealed each to the other in a nobler light. "A new era in understanding has taken the place of the older attitude of mutual distrust and hostility. . . . Out of it, whether by a final acceptance of one faith by all the rest, or by a mutual give-and-take between religions, are bound to come a better humanity and a better world." One does not have to agree with all of Dr. Braden's interpretations and conclusions in order to recognize the fact that he has made a very valuable contribution to the study of comparative religion. D. W. R.

THE CROSS ABOVE THE CRESCENT. *By Samuel M. Zwemer.* Zondervan Publishing House, Grand Rapids, Mich. 282 pages. $2.00. In his introduction to this latest book from its author's prolific pen Dr. John A. Mackay says: "Not since the days of Raymond Lull, the great Spaniard about whom our author wrote his first book, has any Christian missionary taken

more truly to his heart the whole Moslem world in the complexity of its spiritual problem and the range of its geographical dispersion than Samuel M. Zwemer." The present volume consists of seventeen chapters, all of which are replete with facts about the widely scattered Moslem world, its prophet, its faith, its fanatical zeal and its challenge to heroic and sacrificial missionary effort on the part of the Christian Church. The present situation among the various Islamic peoples is brought clearly before us and we are made widely conscious of our missionary obligation and opportunity. In his closing chapters the author thrills the reader's heart as he meditates on The Battle of the Books, The Nearest Way to the Moslem Heart, Dynamic Evangelism, and The Cross Triumphant. Every pastor and every missionary-minded Christian should read this book and reflect on its message.

D. W. R.

THE GROWTH OF THE CHRISTIAN CHURCH. *By Robert Hastings Nichols.* Revised Edition. The Westminster Press, Philadelphia. 380 pages. $2.00. Dr. Nichols' popular history of the Christian Church was first prepared in 1914 at the request of the Committee on Religious Education of the Presbyterian Church in the U. S. A., which desired a presentation of Church History for the use of classes of Young People of high school age. The use of this book in college and theological seminaries and by adult classes in churches, as well as by the students for whom it was designed, has led to the preparation of this new edition, thoroughly revised and brought up to the present day. For many years Dr. Nichols was Professor of Church History at Auburn Seminary and is now connected with Union Theological Seminary in New York. It goes without saying that the book is accurately written. It is an excellent short history—perhaps the best—for any group that desires a brief, popular treatment. There are eighteen chapters, each of which could be made the basis of a single lesson. There are questions and a bibliography for further reading at the end of each chapter. The author's clear outline makes the material easy to present and to retain.

E. T. T.

MEISTER ECKHART; A Modern Translation. *By Raymond Bernard Blakney.* Harper & Brothers, New York. 333 pages. $3.00. Here is a significant book for anyone interested in philosophy and theology. Meister Eckhart was saturated in the thought of the Middle Ages as it was made known through Augustine, the Pseudo-Dionysius and Boethius. His rich learning acquainted him with a host of others. These converging streams of thought Meister Eckhart colored with his own religious experience to produce a mystical theology of great importance. His work has an experiential as well as an historical value for us today. Even if you are prejudiced against the philosophical mysticism of Eckhart, the book is significant. It gives a first-hand acquaintance with the actual thought of the man who is claimed as the inspiration of both Hegel and nineteenth century German idealism and the National Socialist movement of Hitler. In the

works of Drs. Alfred Rosenberg and Wilhelm Hauer the genesis of Naziism is traced to Meister Eckhart. The translation is of about one-half of the works attributed to the Meister. It includes the first translation into a modern language of the "Defense" offered by Eckhart at his trial, and the key to understanding him. Fortunately the twentieth century world of scholars will not be guilty of the same crime as the Inquisition members who condemned him, because they had had no such comparable experience. The section, "The Book of Divine Comfort," is alone worth the price of the book. J. O.

THIS GREAT ARGUMENT. A Study of Milton's *De Doctrina Christiana* as a Gloss upon *Paradise Lost. By Maurice Kelley.* Princeton University Press, Princeton, N. J. 269 pages. $5.00. The debt of Protestant Christianity to John Milton is obvious. The theological materials fused by the great Puritan poet to create one of the supreme epics of the English language are now exhibited and assessed by the competent Assistant Professor of English at Princeton University. His illuminating study leads naturally to two conclusions: First, that *De Doctrina*—a statement of the systematic theology of *Paradise Lost*—comes out of the same period in the poet's life as that in which he produced the epic; and, second, that the treatise and the poem agree in their theological doctrines. Consequently the *De Doctrina*—made available to English readers by Sumner's excellent translation—is indispensable both for an appreciation of Milton's art and also for an intelligent understanding of the great argument developed by the poet in the *Paradise Lost.* But entirely apart from either of the documents discussed—from both of which the author quotes copiously—Professor Kelley's prose makes interesting and profitable reading. His scholarship gives added grace and dignity, in a sorry day, to the Queen of the Sciences. H. T. K.

AN INTRODUCTION OF THE HISTORY OF EARLY METHODISM, 1789-1839. *By George Claude Baker, Jr.* Duke University Press, Durham, N. C. 145 pages. $2.50. In a carefully documented study, based on original research, Mr. Baker gives us a clear and interesting account of the rise and development of Methodism in New England during the first fifty years of its existence. It is valuable not only for the information it gives us about the Methodists, their method, their message, their relation to the cultural and social problems of the times, but also for the light it throws upon the Puritan Church, whose domain the Methodist were entering, during the same period. Approximately one-third of the book is given to an annotated bibliography, which will be of great assistance to future workers in this field. E. T. T.

THE GENESIS OF THE CUMBERLAND PRESBYTERIAN CHURCH. *By John V. Stephens.* The Lane Seminary Building, Cincinnati, Ohio. 135 pages. $2.00. For fifteen years Dr. Stephens occupied the chair of history

in the Theological School of Cumberland University (Cumberland Presbyterian Church); for twenty-two years he was a member of the faculty of Lane Theological Seminary in Cincinnati (Presbyterian Church, U. S. A.). In this little book he sketches the rise of Presbyterianism in the Cumberland country, describes the Great Revival which began there under Presbyterian auspices and retells the story of the split which occurred in 1806 and resulted in the organization of the Cumberland Presbyterian Church, which in the subsequent years spread so widely through the South. Original documents which are generally inaccessible are quoted at length, so that the history comes to life before our eyes.

Dr. Stephens holds that the dissolution of the Cumberland Presbytery by a commission appointed by the Synod was unjustified by the facts and contrary to good Presbyterian procedure. One who reads again the story which Dr. Stephens has sketched will almost certainly agree, and will rejoice that in 1906 the major portion of the Cumberland Presbyterian Church was able once more to reunite with the Mother Church. We are grateful to Dr. Stephens for putting the story in this convenient form, with so much material gathered from the original sources. E. T. T.

THE FOUNDING OF LANE SEMINARY. *By John Vant Stephens.* Lane Seminary Building, Cincinnati, O. 27 pages. Paper. Free while they last. The story of the founding and early history of this Seminary, associated with the name of Lyman Beecher and involved in the Old and New School controversy, is well told by Dr. Stephens, for more than a score of years a member of its faculty. It throws helpful light on the Presbyterian history of this part of the West. E. T. T.

THE STORY OF AMERICAN CATHOLICISM. *By Theodore Maynard.* The Macmillan Company, New York. 694 pages. $3.50. Theodore Maynard, once a Congregationalist, now a well known Catholic writer and lecturer, gives us here the first full-length popular history of the Roman Catholic Church in the United States. It is not simply a history of the Roman Catholic Church in the United States but a history of the Roman Catholic Church in relation to the history of America, written in excellent style, with judicious selection of material, from a thoroughly Catholic, yet critical and independent, point of view. On the whole it is good reading, informative reading for both Catholic and Protestant—marred, however, by two serious faults: an anti-Protestant bias that at times cannot be suppressed and a pro-Catholic loyalty that not infrequently blunts the author's critical acumen. Thus Maynard feels impelled to decry the valuable contribution of Roger Williams to the concept of religious liberty and to argue from the partial establishment of religious toleration in Maryland (on the ground of expediency) that religious freedom is a distinctive Catholic principle and one of its great contributions to America.

Catholics sought the conversion of the Indians, Maynard informs us, while Protestants are responsible for their extermination. The common

feeling that Roman Catholics oppose the public schools in America is erroneous, says Dr. Maynard; they originated the idea. Jefferson drew the principles of the Declaration of Independence from Locke, whose mind was formed by Hooker, whose thought was molded in turn by Thomas Aquinas. The political doctrine of America is therefore scholastic (Roman Catholic) political doctrine. Only in Catholicism, Dr. Maynard urges, can America "find the religion best fitted for free institutions." And yet John A. Ryan in his *Catholic Principles of Politics* (published in 1940 with the Nihil Obstat of the Papal censor) acknowledges that separation of Church and State, and even religious toleration, are virtues only in countries where Catholics lack a decisive majority.

There are two astounding claims in connection with the first World War. (1) The number of Catholics under arms "exceeded their proportion of the general population" largely because "the Catholic emphasis upon . . . chastity may be supposed to have preserved a higher percentage of them from venereal disorders." But Dr. Maynard admits that there are no figures to confirm this supposition. (2) "Even Protestant officers . . . openly . . . wished they could have none but Catholic chaplains. It is patent that one who is out to save souls (i. e. the Roman Catholic chaplain) will accept any risk in the fighting line, whereas there was not much point in a chaplain who was a superior sort of entertainer (i. e. the Protestant chaplain) putting his skin in danger." Here we do have figures and they falsify Dr. Maynard's libel. One out of every 96 Protestant chaplains lost his life in the war; one out of every 118 Catholics.

Dr. Maynard is disturbed by the fact that Catholics cannot gain in the future from immigration as they have in the past. And yet there is no need for discouragement. "Protestantism—especially American Protestantism—is now so doctrinally decayed as to be incapable of offering any serious opposition to the sharp Sword of the Spirit, as soon as we can make up our minds to use it. Except for isolated 'fundamentalists'—and these are pretty thoroughly discredited and without intellectual leadership—Catholicism would cut through Protestantism as through so much butter."

A Protestant reviewer cannot ignore such lapses from good taste as well as such manifest lack of critical judgment. And yet this reviewer is glad to point out that in other respects this book is a valuable history of Roman Catholicism in America, one which will give the reader a much better understanding of this powerful, this increasingly powerful, Church in America. E. T. T.

JUST AMONG FRIENDS—THE QUAKER WAY OF LIFE. *By William Wistar Comfort.* The Macmillan Company, New York. 210 pages. $2.00. The new interest which Christians and non-Christians have shown in recent years in the Quakers (or Friends) has been accompanied by a number of books dealing with the history or beliefs or some phase of the life of the Quakers. This book, by the President-Emeritus of Haverford College, is the best book that has yet appeared on the Quaker way of life. The author

is interested in the past, but only as it throws light on the present. The book, while written for Quakers and for those now attracted by the Quaker quality of life, is of great value to anyone who wishes to understand the secret of the Friends and the hold they have come to have on the imagination of the world. Dr. Comfort deals with their faith, their worship, their religious ideals in personal and in social relations, their concept of missions, their humane projects, their attitude toward race and war, in fact, with almost every possible topic of interest. It is a good book about the Quakers and their contribution to the cause of Christ. E. T. T.

CAN A RELIGIOUS DEMOCRACY SURVIVE? *By Gaines S. Dobbins.* Fleming H. Revell Company, New York. 212 pages. $1.50. The important question raised in the title of this volume becomes, in fact, a subordinate, though still important, question· Can the Southern Baptist Convention survive in the present world? In the author's estimation this question is wrapped up in the Church's program of religious education. The writer traces the history of the Southern Baptist Church and of its program of religious education, in its Sunday School and other organizations, especially in its relation to extra-denominational agencies, such as the Council of Religious Education. He favors, it seems, a strong denominational, democratically controlled program and continued cooperation with outside agencies where and in so far as Baptist independency is not jeopardized. This book, which adds an important chapter to the history of religious education in America, is intended for Baptists; but it gives a non-Baptist a much better understanding of this great Church and of its denominational policy. E. T. T.

THE REVOLUTION IN CHRISTIAN MISSIONS. *By Roy L. Smith.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 223 pages. $1.75. The author begins this series of The Fondren Lectures by reminding us that "a religious faith which is not propagating itself is either dead or dying." A living religion is by nature missionary or it is doomed. The book contains six chapters: The Golden Age of Missions; The Age of Doubt; Doors That Are Closing; Christianity and Democracy; The Modern Missionary Command; The New Missionary Program. There is a stimulating analysis and criticism of the missionary enterprise around the world, the convictions on which it has been based, its motives and methods. The discussion of the Age of Doubt following the first World War is trenchant but with a suggestion of disillusionment and cynicism. The author believes that the missionary message and program for tomorrow must be more concerned with social, economic, political and other temporal conditions. "The whole of life must be redeemed or there is no hope of redeeming the world." The Kingdom of Heaven is to be realized in time and its coming is dependent on human effort. By a curious error on page 11 Marco Polo is represented as returning to Vienna instead of Venice. D. W. R.

THE UNQUENCHABLE LIGHT. *By Kenneth Scott Latourette.* Harper and Brothers, New York. 191 pages. $2.00. The author of the monumental *History of the Expansion of Christianity* returns in this volume—the William Belden Noble Lectures in Harvard University for 1940—to a theme which he had begun in *Anno Domini.* Both books summarize the results of his thorough study of the spread of Christianity through the centuries and gather up some of the practical values of that study for our present day. In this volume more clearly than in the other Dr. Latourette makes it plain that there have been alternating periods of advance and recession in the history of the Church but that each advance has extended and deepened the influence of Christ in the world. The period from 1815 to 1914 was the period which saw the greatest extension of Christianity in all its history.

The book goes beyond *Anno Domini* in that it gives more attention to the causes of these alternating movements forward and backward. Two of the finest chapters are the last, dealing with the Latest Age A. D. 1914 to the present and with the Outlook for Christianity. Very skillfully Dr. Latourette analyzes recent world developments in their bearing upon the fortunes of the Church. It may be that we are entering upon a Fourth Major Recession. Even so, if we can judge from the past, there will follow in the end a still greater advance. But on the other hand there are many encouraging signs of religious vitality. To Dr. Latourette it appears reasonably certain that Jesus will be a growing influence in the life of mankind, that with increasing power Christianity will go on to mold more than before the human race. The secret of the Church's continuing power through the ages, the pledge of its continued progress in the future, is Jesus, who alone can satisfy the deepest human needs.

This is a good book—an encouraging book—to read, and to pass on to one's friends. E. T. T.

THE AMERICAN JEWISH YEAR BOOK 5702. September 22, 1941, to September 11, 1942. Vol 43. *Edited by Harry Schneiderman* for the American Jewish Committee. The Jewish Publication Society of America. 884 pages. $3.00. This volume, said to be the largest annual review of Jewish affairs published in America, contains all the information about Jews during the past year that one is likely to desire. More than 300 pages, almost half the volume, is taken up with a comprehensive review of Jewish affairs in all parts of the earth. The record in Nazi-dominated lands constitutes one of the more terrible indictments that could be brought against the Nazi barbarism that now threatens the safety and welfare of our own land. Special articles, calendars, statistical tables, lists of various kinds, the material that one would expect in a Yearbook, make up the rest of the volume. E. T. T.

FROM CARABAO TO CLIPPER. *By E. K. and I. W. Higdon.* Friendship Press, New York. 118 pages. $1.00. The carabao, water buffalo, is the work animal of the Philippines. The title of the book therefore suggests

its character. It is a brief sketch of the history of the Philippine Islands, covering principally the period since the Spanish-American War and showing the nature and results of Protestant missionary work in that field. The United States and the Philippines have been closely associated in their political, educational and religious interests for nearly half a century. The cultural life of the two peoples has been so interwoven that serious hurt will be done to the whole fabric of their relationships if they are violently torn apart. The Church in the United States has an abiding responsibility to the Church in the Philippines. D. W. R.

BLOSSOMS IN THE WILDERNESS. *By Anne Hazelton.* The China Inland Mission, Philadelphia. 100 pages. 35 cents. This is a collection of nine stories from the Province of Shansi which will appeal to the hearts of all who are interested in the work of Christian missions in China. They make manifest the fact that the gospel of Christ is meeting the needs of all classes in these days of special need among a people whose territory has been devastated by the invading armies of Japan. D. W. R.

THE INCENSE-BEARERS OF HAN. *By James R. Graham, Jr.* Zondervan Publishing House, Grand Rapids, Mich. 107 pages. $1.00. The writer of the eight "Stories of twice-born Chinese" which this book contains, son of faithful and dearly beloved missionaries of the Southern Presbyterian Church, was born in China and for a time was a missionary of our Church engaged in evangelistic work in that land. The stories, which he writes out of his own experience, bear rich testimony to the power of the gospel in the lives of those who hear and surrender to its appeal. D. W. R.

IV. PRACTICAL THEOLOGY

THE PSYCHOLOGY OF PREACHING AND PASTORAL WORK. *By Thomas Hywel Hughes.* The Macmillan Company, New York. 266 pages. $2.25. Principal Hughes is one of the best qualified men in Scotland to draw on the teachings of psychology for their contribution to a minister's work, as he has already written three fine books in the field of psychology and religion. Quite naturally he begins with a survey of the principles of the new psychology and follows that with a study of the congregation, sermon-making and preaching as they are illuminated by psychology. He magnifies preaching and regards "the prophetic ministry as supreme," refusing to let the sermon be put in contrast to the service of worship. Rather he has treated preaching, "when it is real and sincere, as the supreme act of worship, the consummation of an act of self-giving to God in which preacher and congregation join." He draws a noble picture of the preacher as the mouthpiece of the Holy Spirit yet shows how decidedly the minister's temperament and health may effect his viewpoint and public utterance and how he through his use of psychological laws may make his message effective in reaching his congregation.

In the second major section of the book the author deals with pastoral work, which he judges essential even for the most modern minister. He not only argues for the value of the knowledge of psychology to the minister who would do this work well but shows how such knowledge can be put to practical use, as he presents different problems the pastor must face and suggests ways of solving them. A chapter is given to the discussion of special cases which belong more in the field of psychological counseling, such as fears and sex maladjustments. Here he is sane, placing no overemphasis on sex and cautioning the minister not to invade the field of the psychiatrist. There is a short treatment of young people and their difficulties, which reveals that youth in Scotland and the United States are very much alike. Surprisingly in this discussion the writer seems to accept the recapitulation theory and speaks of the "instincts" as if they had never been called in question. He closes with a discussion of The Minister Himself, who, he feels, can not lead men to God unless he himself knows Him. While there is not much that is new in this volume, it is well-written and on a high level. It is evidently from the pen of a man who has thought deeply and sincerely and walked happily and humbly with God. W. T. T.

PASTORAL PSYCHOLOGY. *By Karl Ruf Stolz.* Revised Edition. Abingdon-Cokesbury Press, New York and Nashville, Tenn. 284 pages. $2.50. This book, published first in 1932, had a favorable reception and ran through several editions. In 1940 Dr. Stolz worked it over somewhat and it was issued again. How slight the revision was is seen in the fact that the new volume has only 25 more pages than the old and two of them contain the preface to the new edition. In the table of contents the chapter headings are unchanged and the outline of only one chapter is varied at all. The chapter on Specialized Diagnostic Methods has been in part rewritten to emphasize the importance of the body-mind problem and to warn the minister or counselor against dealing with certain types of cases unless a thorough physical examination has been made first. The last chapter, on Pastoral Counseling, already good, is improved by a five-page section on "various points of excellence in counseling" by which the counselor can check himself and his work. This is one of the best manuals we have for counselors, but the revision adds so little that one who has the original edition has no need to buy it. W. T. T.

A PRACTICAL HANDBOOK OF WORSHIP. *By Albert A. Susott.* Fleming H. Revell Company, New York. 173 pages. $1.50. The author is the pastor of a large church and has been active in Sunday School and Young People's work. His book comes out of his cooperation with his congregation, which judged the worship services and modified them through its criticism.

After books on this subject by Sperry, Palmer, Underhill and Blackwood, this seems somewhat superficial in treatment and dull in style. But it includes a wide range of material from the reasons for worship, the leader

of worship, through the elements of worship to the building of a program of worship, and has a fine emphasis on the value of worship. Its extensive chapter on The Call to Worship, which contains a large variety of "calls," is excellent, and is perhaps worth the cost of the book to a person trying to develop varied worship programs. W. T. T.

WORSHIP IN THE CHURCHES. *By William Roy McNutt.* The Judson Press, Philadelphia. 275 pages. $2.00. The author as he reveals himself is an open-minded, spiritually sensitive teacher of practical theology (in Crozier Seminary) who believes the worship movement holds the key to the reawakening so needed by the Church today. He has read widely and thought deeply on worship, but best of all he writes out of long experience. While the book might profit by some judicious condensing, it does give a world of specific information on almost every aspect of the theory and practice of public worship.

Analyzing keenly the contributions of other authorities the writer defines Christian worship as "An ascending series of experiences . . . which takes rise in an awareness of God and culminates in vision of the Divine and dedication of life to His service." He shows clearly the psychological process of worship, though all would not agree with the details of his analysis. He emphasizes that the function of worship and religious instruction is not antagonistic but complementary. The chapter on liturgy, by which he means the orderly development of the whole plan of worship, is central. It results in a suggested order of service which is reasonably practical and helpful if the psychological process behind it is clearly understood and followed. Another important emphasis is that of reverent and symbolic arrangement of the details of the sanctuary. Other helpful chapters discuss prayer, the minister as leader, worship and art, worship and social action, worship and health. The chapter on the Christian Year is most informative in a field where many Protestant ministers lack adequate information. The whole book strikes a most worthwhile note of reality in worship. B. W.

CAN RELIGIOUS EDUCATION BE CHRISTIAN? *By Harrison S. Elliott.* The Macmillan Company, New York. 338 pages. $2.50. FAITH AND NURTURE. *By H. Shelton Smith.* Charles Scribner's Sons, New York. 208 pages. $2.00. It would be well if these two books could be read together. Dr. Elliott gives us a clear, comprehensive, scholarly presentation of the liberal viewpoint in religious education. This is the latest book from that angle and it is perhaps the best among the many written by men who think with him. It shows what religious education should be like if the child is born good, if the Bible is not so much a divine revelation as the result of man's search for God, if our dependence is upon the use of intelligence and acceptable educational methods rather than upon the Holy Spirit. There is much of John Dewey in the book, both of his educational theory and his philosophy. If you grant the author's theological assumptions, which

he takes almost as a matter of course; if his basic philosophy is correct; the rest pretty well follows. But if his presuppositions are wrong; if the child is born sinful, if the Bible is God's final and authoritative word to man, if, after all, we have a divine Redeemer and the great doctrines of grace are true, if the Holy Spirit, in His regenerative and sanctifying power, is our only hope for the individual and for the race, then much of what he says falls to the ground. It should have a wide reading even among conservatives that they might understand this position and because of its many helpful suggestions and its proper emphasis on the necessity of keeping an open mind and thinking and experimenting in this field.

Dr. Smith, whose volume is happily the choice of the Religious Book Club, has written just the kind of book some of us have been hoping a thoroughly qualified man would produce. A Ph. D. in Religious Education from Yale, where he studied under Dean L. A. Weigle, years of practical service as the head of leadership training for the International Council of Religious Education, other years of teaching in this field at the Duke School of Religion, coupled with a keen mind and an unusual capacity for hard work, have made the writer competent to deal with this subject. He knows Religious Education as do few men in America and understands fully and sympathetically the position represented by Dr. Elliott, whose book was published sufficiently before his own to have allowed him to examine it. With this background he subjects the liberal position to a searching criticism, showing its historical development with its roots in liberal theology and education as fathered by John Dewey, taking up its basic tenets and indicating not only their divergence from conservative thinking but their inadequacy as we face the pressures of the world as it is today. His careful, documented study of Horace Bushnell, the pioneer religious educator in America, is especially valuable, as is his examination of the underlying philosophy of the school of experimentalism as it relates to democracy. Of course, the book is largely critical. It was necessary that criticism should come first because of the vogue of those on the left. But there is much that is constructive, and we hope for another book which will work out the positive and practical implications of his philosophy.

Dr. Smith's book will reveal to the many thoughtful ministers and laymen, who have been sharply critical of religious education because of the radical thinking of those who have been writing on this subject, what those closest to the field have known all along: that religious education cannot be equated with the thinking of Coe, Bower and Elliott, as able as they are, since probably the great majority of the leaders in this department of the Church's work are conservative and do not follow them. This is a "must" book for those who desire to think their way toward the foundations of religious education, though there is little or nothing in it for one who is looking for plans or devices which will be immediately helpful to his church school.

W. T. T.

GOD'S BACK PASTURE. *By Arthur Wentworth Hewitt.* Willet, Clark and Company, Chicago. 143 pages. $1.50. The author of *Highland Shepherds* and *Steeples Among the Hills* is one who, like Moses in the back pasture of Midian, has found the burning bush and the angel of the Lord. Therefore he writes, "If anybody calls the rural parish a back pasture, I accept the accolade with jubilant accord, for everybody knows that it is from the back pasture that the widest landscape is seen." In that sentence is exemplified both the fundamental thesis and the vivid pictorial style of the writer. From the back pasture of his own rural parish high among the Vermont hills Doctor Hewitt again proves what he has spent his life proving,—that men of ability can find a higher place of usefulness in a country pastorate than elsewhere.

The book itself, written out of the experience of the years, has the tang of a russet apple. It continues in the vein of *Highland Shepherds* but, unlike that previous success, deals more with the sociological aspect of the rural minister's task. The writer takes a look along the landscape of rural churches and makes a succinct diagnosis of their difficulties. The major part of the book is devoted to solving such problems as church building, finance, the civic leadership of the pastor, this latter a field in which the writer has achieved marked success. High emphasis is placed on the rural pastor's educational task, and wise guidance is given. But the heights are reached as the author verifies the section headed "My Heart's in the Highlands," in which his bountiful and heartfelt philosophy of rural life is appealingly set forth. Arthur Wentworth Hewitt is a man who knows and knows he knows. In accordance with the Arabian proverb, "Follow him."

B. W.

THE ART OF SELF-CONTROL. *By Ralph A. Habas.* Reynal & Hitchcock, New York. 284 pages. $2.00. This volume should probably be classified in the field of psychology. However, the psychologist would not regard it as a very scholarly presentation of the subject at hand. The author has dealt with his subject in ten brief chapters from a very practical and everyday point of view. The first two chapters are distinctly disappointing. As one continues the reading and begins to discover what it is that Dr. Habas is attempting to do, a new interest develops and the reading becomes more stimulating and worthwhile. Perhaps the greatest contribution of the book is its simplicity and the fact that it offers techniques which, if put into practice, should prove helpful in the everyday life experience of individuals. One criticism is quite evident, namely, that too much emphasis is placed upon habits and our control of them. Scarcely any consideration is given to the resources of spiritual power as an essential factor in self-control. The volume closes with the following lines which represent quite well the tenor of the book: "Never for a single moment must you allow yourself to forget that your life is what you make it."

P. H. C.

NEW GATEWAYS TO CREATIVE LIVING. *By Hornell Hart.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 197 pages. $1.75. This is a helpful book which may be read easily but deserves serious study. The author, who is professor of sociology at Duke University, bases his thesis upon the fact that the universe is creative and that man may be creative in so far as he uses the energies of the universe. In simple yet profound statements he leads the reader in search of "master patterns" to be used in meeting the world's need. With adequate demonstration that the tragedies of our day are rooted in the extreme emphasis upon sensory values, the author charts specific methods whereby man's inner world may be cultivated through what he calls "the operational techniques of science." He is much concerned with the limitations of traditional religion as well as of empirical science. "Each has failed," he says, "when it has stayed too exclusively in its own special world and lost touch with the world which it regarded as secondary," and he points to ways in which the resources of both may be devoted to the primary values of the spiritual world. It is a stimulating book. A. N. B.

THE CHRISTIAN INTERPRETATION OF SEX. *By Otto A. Piper.* Charles Scribner's Sons, New York. 234 pages. $2.00. The author, while holding to all scientific views of the sex life that are valid, yet holds that the real nature of sex can be understood only in the light of divine revelation. After giving a short history of the Biblical views of sex and also that of the Christian Church, he analyzes in some detail the Scriptural interpretation of the subject. He lays much emphasis on the unity and the inner secret that are involved in all sexual relationship. There is something of a mystical character about these that can only be understood in the light of Christianity. The author holds that, according to the Scriptures, divorce is justifiable under no circumstances. While recognizing the dangers of birth control, he holds that, under certain circumstances, it is permissible. He contends that it is in line with man's constant regulation of nature and is really practiced in some form on every hand, even by those people and Churches who believe that the use of times and seasons in sex matters is all the control that is permissible. This is a very scholarly work and at the same time very practical and always based on a sound Scriptural foundation. It should be valuable to preacher and layman alike. C. V. C.

RELIGION AND CONTEMPORARY LIFE. *By Dale Spearman.* University of North Carolina Press, Chapel Hill, N. C. 55 pages. 50 cents (in North Carolina 25 cents). The University of North Carolina publishes each year six library extension publications, introducing a course of reading or study on a variety of selected topics and recommending books which can be borrowed at nominal cost by citizens of North Carolina and other states. In the present bulletin there are twelve chapters on various phases of Religion and Contemporary Life, such as Religions of the World, the Social Function of the Church, Church and State in the Modern World,

Worship, Christianity and Democracy. Each chapter briefly introduces the topic, raises questions and makes suggestion for the study of the topic, for which five or more books are recommended. This is a most commendable service, offered by one of our greatest and most progressive universities. This present study will be found helpful to individuals, ministers or laymen, or for clubs, for which it seems to have been especially prepared. A good year's reading is outlined, and the books can be secured as noted at remarkably small cost. E. T. T.

NOW WE MUST CHOOSE. *By Henry Nelson Wieman.* The Macmillan Company, New York. 245 pages. $2.00. This is a vital and significant book on democracy. Writing out of the urgency of the moment, but dealing with matters that transcend the moment, Prof. Wieman gives a searching analysis of the weakness of democracy and presents with powerful cogency the choice that is before us. "America has been living the irresponsible years of youth," the author maintains, "and has not been required to choose reflectively and deliberately its dominant and ruling faith." Lacking a dominant and ruling faith, democracy has lost its dynamic, has no clear vision of its source and goal and is not prepared to meet the complex and changing conditions of the hour. The faith that democracy needs is faith in the living and creating God, the God whose highest working is the creation of a community of people, purified, deepened, enriched, empowered, the community which Jesus called the Kingdom of God. In the light of this faith democracy can be reinterpreted and reordered in its basis structure, its conflicts can be reconciled, the genius of its people developed and its true goal achieved. Calling for a band of "spiritual athletes" who will show the way, Professor Wieman issues a ringing challenge to responsible Christian leadership in our time. He does not use the language of a Southern Presbyterian but his book should be read and mastered by every lover of democracy in the land. M. A. B.

FAITH FOR TODAY. Town Hall Press and Doubleday, Doran and Company, New York. 266 pages. $2.00. The sub-title of this book gives a clearer idea of its contents, "Five Faiths Look at the World." In it Stanley High, newspaperman and prominent Protestant; Frank Kingdon, university president and an ordained Methodist minister; Father Gerald G. Walsh, S. J., of Fordham University; Dr. Louis Finkelstein, president of the Jewish Theological Seminary; and Swami Nikhilananda, ordained monk of the Ramakrishna Order of India and leader of Hindu thought in America, have all written essays, in which they give a statement of the faith that is theirs. The most brilliant essay of the five is by Father Walsh, and his expression of faith is probably nearer to that of the average Southern Presbyterian than any of the others, although he is the Roman Catholic in the group. George Denny, Jr., has written the introduction and a brilliant postscript for the book. As he tries to summarize the common denominators apparent in the five essays, he recognizes the following: 1. Faith in God, as Spirit, Creator

and Ruler of the Universe. 2. Faith in man, as a reflection of God's Spirit, possessed of a soul through which he is related to God and the universe. 3. Faith in life after death. 4. Faith in man's moral judgment, as springing direct from God. 5. Faith in the Golden Rule. 6. Faith in prayer and meditation. 7. Faith in a democracy based on the fatherhood of God and the brotherhood of man.

This reviewer would like to think that all of these were found in each of the essays but unfortunately he can not agree that all of them sounded out clearly on these fundamental tenets of a faith for this day. Certainly he could not find them in the nebulous writings of Swami Nikhilananda. This essay was interesting, however, if for no other reason than to indicate how freely Hinduism—that is the modern form of it—borrows from Christianity and how glibly it quotes the Founder of our faith and yet denies His lordship. Perhaps the one central idea that all agreed on was belief in man and the positive relationship of religious faith and the democratic idea. That is a note that is being sounded on every hand today. It is an encouraging sign unless it be the straw for a drowning man. Even then properly grasped it may turn out to be more than a straw but rather a solid rock on which we can build anew. J. A.

THE CHRISTIAN HAS WINGS. *By W. E. Sangster.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 153 pages. $1.50. This is another book that has come out of heart-torn England. The author is a London minister who has worked long months in the air-raid shelters of that city. He has been through what has, at long last, come mighty close to us now that we are actually in the world struggle. The sub-title of the volume is, "A Christian Commentary on Democracy's War Aims." We think that every minister who reads it will be glad he did so and will be greatly profited by so doing. The author has selected ten English-speaking world leaders, and from an address given by each presents ten objectives for which the democracies of the world are fighting today, such as, "A New Order," Roosevelt; "Security," Churchill; "Spiritual Things," Smuts, etc. In a challenging and convincing way the author shows that these objectives cannot be won on the battlefield alone. There, victories are won that make it possible for "the war within the war" to be carried on to final victory. In other words, the author rightly contends that peace, for instance, is more than the cessation of hostilities. The peace mankind wants must be contended for after "peace" has been declared. More than that, it comes only from God through Christ Jesus. S. J. L. C.

THE RETURN TO RELIGION. *By Henry C. Link.* The Macmillan Company, New York. 181 pages. $1.00. The sale of 150,000 copies and the demand for a 35th printing prove that there is something very good or else very bad in this book.

Every subscriber to THE UNION SEMINARY REVIEW has either read or now desires to read Dr. Link's *Return to Religion.* To the latter group we

bear the good tidings that this notable volume can be purchased for $1.00, with good type, paper and binding.

It was my privilege to read *The Return to Religion* when it appeared five years ago, and during these years I have referred to it not infrequently in sermons and addresses. The religion to which Dr. Link has returned may not be entirely orthodox from the viewpoint of the Southern Presbyterian Church, but the volume he has written, like T. N. T., blows up the smart aleck little psychologists who say that science and religion are irreconcilable.

There are twelve chapters in the volume, of which the first two are strictly autobiographical. Dr. Link is Director of the Psychological Service Center of New York City. During the years 1933 and 1934 this Service Center gave psychological examinations to 15,321 unemployed men and women. Dr. Link himself planned and supervised a statistical study of 10,000 of these individuals, who were given a total of 73,226 psychological tests. The following quotations will whet your appetite for the feast that you will have in reading the book: "I found it a great help in counselling people to be able to reduce a set of scientific or at least partly scientific facts to a few, simple, practical precepts. The frequency with which these precepts resembled the teachings of religion impressed me increasingly as time went on until, finally, I found that I had adopted a large body of religious beliefs most of which I had discarded twenty years ago." "A great variety of incidents like this, some of which I shall relate here, gradually forced me to realize that the findings of psychology in respect to personality and happiness were largely a rediscovery of old religious truths. Paradoxical as it seems, my return to religion was by the road of a science, just as years before the sciences had led me away from religion." "The religion I speak of, therefore, is not the refuge of the weak but the weapon of those who would be strong. I see religion as an aggressive mode of life, by which the individual becomes the master of his environment, not its complacent victim."

D. H. O.

SHADOW OF HIS HAND. *By Victoria Booth Demarest.* The Westminster Press, Philadelphia. 93 pages. $1.00. Mrs. Demarest, granddaughter of General William Booth, the founder of the Salvation Army, has been widely used in evangelistic and other religious service in many parts of America. This book will make a significant addition to that service. A prefatory note gives the occasion and purpose of its writing: "Sorrow is sacred and full of mystery. To approach it superficially is nothing less than a profanation. My own grief in the loss of a beautiful child is my justification for discussing reverently a few of the mysteries connected with suffering, that perhaps I may thus bring some measure of comfort to other wounded hearts. Especially in these days, when the whole world finds itself in a maze of suffering, do men need to see something of good behind the dark clouds of bewildering fear, tragedy and grief. These pages

are an offering of sympathy to everyone in sorrow." Fourteen brief chapters follow, under the titles: Sorrow, The Man of Sorrows, Enrichment of Sorrow, Faith, Unanswered Prayer, Work, Our Perfecting, The Will of God, Love, Sacrifice, Discipline, He Knows, Resurrection, Heaven. I warmly commend the book to the many for whom it was especially written.

J. G. McA.

BOUND IN THE BUNDLE OF LIFE. *By Margaret T. Appelgarth.* Harper and Brothers, New York. 180 pages. $1.50. Miss Appelgarth, whose stories some of us have been enjoying for a long time, set herself a difficult task. How could she get women to come to meetings at the church who didn't wish to hear just another speaker but who might attend if they had a chance to participate in and contribute to a worthwhile experience? The result is an unusual book—one to get enthusiastic about. Selecting with rare taste poetry, Scripture, hymns, prayers, striking prose, she has built her material with consummate art into heart-disturbing and lifting services for all types of meetings and adult groups. There is sufficient suggestion for even an unskilled group to put on these programs. W. T. T.

DRAMATIZED STORIES OF HYMNS AND HYMN WRITERS. *By Ernest K. Emurian.* W. A. Wilde Company, Boston. 304 pages. $2.00. The seventeen chapters of this book are made up of seventeen non-royalty plays which dramatize the stories of well known hymns and the lives of the hymn writers. These plays call for casts of from four to sixteen characters and are wonderfully well suited for presentation on Sunday evenings for worship services or by Young People's groups for their services. Among the hymns dramatized are "Just As I Am," "Blest Be the Tie That Binds," "O Love That Wilt Not Let Me Go," "O Zion, Haste, Thy Mission High Fulfilling," and "More Love to Thee, O Christ." If the book is read as any other volume, it will greatly add to the knowledge which the average church leader has of the lives of our hymn writers and of the stories behind the familiar songs used so often in our church services. Any church that uses drama will discover material in this book that is immediately usable, and the method of the author will suggest ways by which other material can be made into similar plays. C. H. N.

POEMS FOR LIFE. Quotable verse from the Seers and Singers of Yesterday and Today. *Compiled by Thomas Curtis Clark.* Willett, Clark and Company, Chicago. 370 pages. $2.50. The title is well chosen. For these are poems which pulsate with life, with meaning for the present day, poems by which men can live. Thomas Curtis Clark, himself a poet of distinction, is without doubt our foremost anthologist of quotable verse. This book is presented as a companion volume to the deservedly popular *1,000 Quotable Poems.* The selection is arranged under a wide variety of heads, including "Poems for the Great Days." As Dr. Garrison says in the foreword, they speak of consecration, courage, beauty, sympathy, love, hope and

faith. For ministers or speakers who like at times to use a bit of verse, this, as any one of its predecessors, is a most desirable volume. E. T. T.

My Mother's Bible. A Scrapbook Treasury of Verse and Wisdom. *Edited by Douglas Lurton.* Wilfred Funk, Inc., New York. 366 pages. $2.50. Douglas Lurton studied law, served as a soldier and a forest ranger and then entered the profession of journalism. He was Drama Editor of the Minneapolis Daily News, City Editor of the Minneapolis Star, Managing Editor of a number of magazines, including the *Literary Digest,* has contributed to numerous periodicals and is now editor of a group of National magazines, leader of which is *Your Life, the Magazine Guide to Desirable Living.* He is a recognized authority on life problems and has given counsel and help to many thousands of persons in all parts of the world. In these contacts with troubled folk in all walks of life Mr. Lurton has sensed an increasing yearning for spiritual help and inspiration such as he found in the underscored passages and inserted verses of comfort and guidance in his mother's Bible and because of this he has prepared this volume. The selections, verses of Scripture, bits of poetry and prose are those made by a sensitive and gifted woman through a lifetime of ecstasy and pain, duty and responsibility, inspiration and trial, all rich in sentiment but not in sentimentality. I have read many anthologies but few more choice than this—for devotional reading, for personal uplift or for popular quotation. The printing and arrangement of the book are a real delight. E. T. T.

On Guard. *By Joseph R. Sizoo.* The Macmillan Company, New York. 189 pages. $1.00. Here is an excellent devotional manual prepared for use in war time, pointed especially for use as gifts for men in the armed forces. The daily readings list no Scripture nor prayer for the day. The book closes with seven pages of brief, excellent prayers from various sources. The material ranges far and is suggestive and stimulating. Its only defect, to this reviewer, who may be oversensitive on the point, is that in at least four readings the author ties Christianity to democracy in such a way as to infer that the democratic state is as important as if not more important than the Church as a manifestation and agent of the will of God. The jacket blurbs indicate it is intended "to build morale." It will be excellent for that purpose. L. I. S.

The Minister's Book of Prayer. *By Charles Carroll Albertson.* Fleming H. Revell Company, New York. 112 pages. $1.25. This volume of prayers is a contribution at a time when in our Protestant Church form as well as freedom is being stressed. Dr. Albertson has gathered from many sources and has himself written a large number of these prayers, which are presented in eleven groups: Invocation, Offertory, Pulpit, Special Occasions, Special Days, Incidental, Funeral, Personal, Family, Particular Intercessions, Lent. The following prayer I used recently in a radio service:

"O God, Light of all that is true, Strength of all that is good, Glory of all that is beautiful, we lift our eyes from the swiftly moving scenes about us by which we are often confused, that we may see again the wisdom and power and love sufficient for all our necessities. Enable us, we pray Thee, to walk in the Light, to share in the Wisdom, to rest upon the Love that we may be ready to play our part in the life of our times. Help us to think truly, to act kindly, to love wisely, that we may leave the world better for our having lived. In Jesus' name, Amen." D. H. O.

LUTHERAN BOOK OF PRAYER. *Prepared by a Committee of the Missouri Synod.* Concordia Publishing House, St. Louis. 214 pages. 50 cents. This compact, serviceable prayer-book contains morning and evening devotions for four weeks, prayers for the festivals of the Church Year (Lutheran), Prayers Pertaining to the Church and Worship, Prayers Pertaining to National Affairs, Prayers for Special Occasions in the Family Circle or in the Life of the Individual (almost every conceivable occasion), the Nicene Creed, Luther's Small Catechism. The prayers are strongly evangelical and are marked by beauty of expression and devotional depth. Though prepared for members of the Lutheran communion, they will enrich and stimulate the devotional life of any Christian. E. T. T.

OCCASIONAL ADDRESSES. *By F. J. Lankenau.* Concordia Publishing House, St. Louis. 109 pages. This is a collection of occasional addresses that lack any special sense of unity or cohesion. They are likely of value to those who know the speaker and to those who wish an insight into Lutheran ideals and modes of religious thought but they will be of little help to the average reader. They cover a wide range of subjects from commencement addresses to one on the Lutheran Ideal of the Christian Home. C. V. C.

IN THE SHADOW OF THE CROSS. *By Frederick K. Stamm.* The Macmillan Company, New York. 141 pages. $1.50. These are vital, practical sermons by the widely-read and widely-heard NBC preacher of Brooklyn. They do not start with texts, but the power of the truth of the Bible surges through them. They begin with present, human needs and they make their way with certainty to the eternal answers. If they lack some of the orthodoxy of the traditions (which they do not argue or deny) they yet have the orthodoxy of the vital love of Jesus Christ. In the sermon on What the Cross Does the author says, (1) Calvary reveals God's outreaching love; (2) It brings the assurance of forgiveness; (3) It is the renewal of life. The sermonic material is fresh and interesting. A. N. B.

DO NOT SIN AGAINST THE CROSS. *By S. J. Reid.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 150 pages. $1.00. "The greatest need of the church today is the preaching with fervor and conviction,

continuously and loyally, 'Christ crucified.'" So declares the author in his introduction and then in fifteen chapters he proceeds to illustrate this type of preaching. The sermons are not theological but are, every one, loyal to revealed truth. They all center about the cross. Such subjects as, The Cross of Calvary, The Cross and Christ, God, The Church and The Christian, are treated with constant appeal to the Scriptures. As an example of the determination "not to know anything among you, save Jesus Christ, and Him crucified," this volume excels. J. S. A.

HAVE YOU MET THESE WOMEN? *By Harold John Ockenga.* Zondervan Publishing House, Grand Rapids, Mich. 146 pages. $1.00. Preaching on Biblical characters is the most exacting type of preaching. It calls for a power of imagination and an ability to organize that is not given to all the sons of men. When the characters are women about whom little is recorded, the task becomes doubly difficult. Your reviewer would not classify this volume as a striking contribution to our knowledge of the women of the Bible. The intriguing titles of the ten sermons and the example of the writer in attempting this type of preaching are worthy of emulation. However, for good reading, the Bible passages themselves are far more exciting and rewarding. D. M. C.

YOUTH SEEKS A MASTER. *By Louis H. Evans, D. D.* Fleming H. Revell Company, New York. 126 pages. $1.00. The preacher or worker with young people who buys this book certainly gets his money's worth. The author is the popular pastor of the First Presbyterian Church of Hollywood and is a much sought-after speaker at youth conventions. After reading this book, you will understand why. The title suggests the theme of the book. "Youth" are "weary of that insipid freedom that they would spew out of their mouths"; they have an "overwhelming desire for a captaincy of their lives. . . . Youth want a master." The six chapters in this volume point out the various spheres in which Christ can and would and should be Master in the lives of young and old today: A Master for the Intellect; A Master for the Possessions; A Master for the Body; A Master for Service; A Master for the Human Heart, and A Master for the City. Dr. Evans takes the Greek words which were used as titles for the Christ and in a popular way treats them indicating just how He would be and can be Master—truly Master. The chapters on the Intellect and the Body are worth the price of the book. It is the kind of preaching that youth needs today, and I strongly suspect with the author that it is the kind youth really wants but isn't often getting from preachers today. Dr. Evans' illustrations are profuse and effective. Perhaps one could humbly suggest to even so great a preacher to youth that some of his illustrations lose effectiveness or lack a note of reality because too often they are of the type of "the little girl said to her aunt" or "a certain man said." However, if that criticism be

allowed, one finds himself as the reader wishing that he might preach so powerfully to young people and that he might so effectively present the Christ as Lord of all.

J. A.

GOD IS MY FUEHRER—being the last Twenty-eight Sermons by Martin Niemoeller. With a Preface by Thomas Mann. Philosophical Library and Alliance Book Corporation, New York. 294 pages. $2.75. Few books that I have read in recent years have moved me so profoundly as these powerful, evangelical, courageous, heart-searching sermons, preached by Martin Niemoeller in Berlin before his voice was silenced and his activities ended in a German concentration camp. Read them for the light they throw on the religious situation in Germany, particularly the Nazi attitude toward the Church; for the insight they give into the heart and soul of today's outstanding Christian martyr; for the new understanding they give of the gospel, born in a time of crisis not altogether dissimilar to our own; for the inspiration and strength they give for the task of Christian discipleship.

E. T. T.

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THE RELATIONSHIP OF JESUS TO CIVILIZATION*

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The Gospels, particularly the first three, say much about the Kingdom of God and practically nothing about the Church. The Acts and the Epistles say much about the Church and comparatively little about the Kingdom of God. This does not mean, as is sometimes inferred, that the Apostles had lapsed from the high level of Jesus' thought and become ecclesiastics instead of prophets of the new order. The difference of emphasis in the two divisions of the New Testament just made is relative only. In the Gospels the nascent brotherhood which later becomes the Church is everwhere apparent; and in the later books of the New Testament the Kingdom for which the Church exists is always near at hand. The ethical aspect of the Kingdom according to the mind of Jesus finds almost perfect expression in the words of Paul, "Let not then your good be evil spoken of, for the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:16, 17). The difference of emphasis, referred to, is due to a change in situation and circumstances, such as to dictate, as changes always do, the mode if not the nature of the tasks imposed.

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*Copyright, 1942, by Louis Matthews Sweet. The Review for February, 1942, carried Dr. Sweet's first article, on "The Relationship of Jesus to the Old Testament."

I.

Jesus' conception of the Kingdom of God defines and comprehends the entire future of His cause in the world. It is in the nature of an ultimate horizon both of hope and of endeavor. Whatever may be said about the Kingdom at any given time, during the ministry of Jesus, in the Apostolic age, or in our own day, it represents something that lies still beyond the final achievement and, therefore, the ultimate goal. It is this idea of consummation (or *telos,* as Paul calls it; see 1 Cor. 15:24), whether near or far, which gives such intensity and passion to the apostolic view of the life and work of the Christian brotherhood.

But there is another aspect of this matter of the Kingdom and its consummation that we need to think of. Granted that everything that the Christian does in the way of service is related both in motive and vision to the Kingdom of God, it is yet true that there must be some sort of method or technique developed by means of which the goal of the ages and the task of the hour may be brought into relationship with each other. A vision of ultimate reference for the entire future must be translated into some sort of practical action or method of attack upon the immediate situation or else fade away into a nimbus or rainbow too far away to inspire interest or furnish a motive for action. This translation of future hope into the terms of a present task has always been the function of the institution know as the Christian Church. The Apostles, for example, carried in their hearts the hope of the Kingdom which is a commanding and imperial conception of the Conquest of the World on behalf of Jesus and His principles,—but they confronted in the actual present a world already organized and operating along other lines, a world in which Jesus was despised, His followers laughed at and hated in about equal measure and His principles looked upon as the fantastic dreams of a more than half-mad visionary or the illicit ambitions of a would-be usurper of authority. One need do nothing more than read the first chapter of the Epistle to the Romans in order to realize the kind of a world that confronted the first messengers of Jesus and to realize in some measure not only the faith but the courage necessary to face such a world

unashamed with the gospel of a crucified Redeemer. "I am not ashamed of the gospel of Christ" is a declaration of high courage as well as of creative faith. Facing such a situation then, the leaders of the Christian movement were plunged at once into the complex and difficult task of organizing their forces, such as they were, to cope with it. The results, so far as the first age is concerned, are well enough known. They developed a simple but effective missionary organization, including a system of local leadership, pastoral supervision and catechetical instruction, out of which emerged the New Testament both as the product and the instrument of its internal development and its attack upon the non-Christian world. This forms the framework of the Church's activity even now.

Ordinarily, in thinking of the relationship of Christianity to the world of human life, which it seeks to subdue in the name of Christ, we pass directly from the Church, considered as the Society of those who are waiting and hoping for the coming of the Kingdom, to the Kingdom itself. Frequently we are concerned largely in discussing whether God or man will have most to do with bringing about the longed for consummation. In so doing we often fail to see that between the Church as a working institution and the Kingdom of God as the consummation of Christ's work in the world there is a large social area of life which must be won for God before the Kingdom can be established.

It is not enough to win men one by one to the allegiance of Christ as an individual matter. There is a vast area of interest and activity which has an inherent tendency to run itself, to evade the grasp of the Christian spirit and to become secular. We have ventured with some diffidence to call this area civilization, under which rather vague heading we gather together the aggregate of human interests, such as the arts and the sciences, social, political, industrial, business and educational activities which make up what may be termed the life of society. All these undertakings are distinctly human. They are in a general way man's own creation. As has lately been said, "Civilization is man's job." They have an immense influence upon his life. At their best they express and enrich his mind. They release and develop his powers of creation. They engage his interest and represent in large measure his use

of time, which is life itself. By way of thought, language, artistic self-expression, in music, poetry, painting, sculpture, architecture, legal and social institutions, laws and trades, man has made an escape from the levels of mere physical life to a higher as well as a larger and freer world of his own making. It will be seen at once that this is the territory claimed by Humanism as its own, designated as the one and only sphere of normal and also adequate life for man. It is claimed that, properly cultivated and carried to its highest levels, such activities will afford him full scope for all his powers and possibilities and will enable him to create and preserve the values sought in religion.

The appeal of Humanism in making this claim lies in the fact that this area of life is apparently neutral territory so far as religion is concerned. Humanism is the attempt to conserve human values on a purely naturalistic basis, without a doctrine of God or any attempt to realize an Overworld other than the more creative aspects of human life. Its vantage ground, therefore, since it begins and ends with man, is on the higher levels of so-called secular interest. This area, which we have tried to identify by the term 'civilization,' is not directly amenable to prescriptive control by religion. It is the sphere in which man must freely apply his religious principles to the activities in which as a citizen of the world he must engage.

Now it is quite true that to the genuinely and thoroughly religious man there is, strictly speaking, nothing secular. There is no activity of a Christian man's life which may not be brought under religious control and made obedient to the central motives of consecration and service. In the eyes of the Christian the common distinction between sacred and secular is purely a relative one. That which is called sacred is such *par excellence* only—a concentration point at which the sacredness of all things in a world which belongs to God becomes incandescent and luminous.

Admitting this to be true, it is also true that there remains this large section of life into which religion must enter if at all as inspiration, imparting a motive and spirit by which that which is done is given a quality of goodness whereby the man himself is sustained and the elevation of his personal life is maintained. But what it cannot do is to prescribe directly what is done. Religion

tells a man to serve God. It may go further and tell him that he ought to serve God in the best way possible for him. But it does not tell him *how* he must serve God, whether as minister or layman, business man or professional man. Circumstances prescribe certain activities, such as earning a living. Individual interests and the inward drive of that impulse to do certain things which we call 'bent' control other activities. Paul says to young Timothy, "Stir up the gift of God that is in thee," but no two men have exactly the same gift to use—except so far as that is not purely spiritual or moral. It is perfectly proper to say in the name of religion that a man should be exactly the same on Sunday in church and on Monday in his office or shop; but it cannot be prescribed that he shall do the same things on Sunday and on Monday, for this is impossible. What we are coming to is this: that this area of human life which we have called civilization, wherein men do what they are compelled to do, whether or not, or do what they are vitally interested in doing because it is interesting *per se,* like art or science or statecraft, religion must enter by creating and enhancing personal values. It deals with persons, their motives and aspirations, and not what they do except so far as these activities reach up into personality.

What we are trying to bring out is that there are modes of human activity which are difficult to handle from the point of view of the Christian motive because the working of that motive does not show in the results. Work is done in the creative arts for its own sake because it satisfies an inherent need. Giotto was drawing goats' heads on the rocks of the hillside before he knew that there was such a thing as art—simply because he must.

A scientist, for example, is brought under a high dedication to truth—not otherwise can he satisfy his passion to know. But the abstract devotion to truth, which is a marked virtue of scientists, never yet by itself alone made a scientist but only in conjunction with the love of research and an insatiable hunger to know the ways of Nature. A man may make money for the Kingdom of God —that very thing has happened times without number—but why should any man take that particular path even for the sake of the Kingdom when there are so many other avenues of service open? The reason is that that particular activity interests him because he

has a natural aptitude for business and finance. This is not an attempt to be cynical, which is usually cheap and always misleading, but a serious attempt to grapple with a real problem; which is, to state it again, the fact that certain activities of mankind are interesting in themselves and are performed with zest and fervor without a religious motive.

II.

In view of all this, how are we to maintain the absolute lordship of Jesus and His necessary and creative relationship to all human activity? For we cannot admit that there is a sector of human life which can get along without Him.

It may be well at this point to touch upon just a bit of history. Professor Hocking has pointed out that religion is the mother of the arts. It has functioned in human life as a vital stimulus to creation. Practically every creative art known to man originated in a religious impulse, usually as an adjunct to worship. He also points out a no less important fact, that in the course of time these very arts have shown a strong tendency to break away from religion and to establish an autonomy each in its own domain. This again is due to the fact already noted that these activities are intrinsically of interest because they express and release some strong impluse or faculty of human nature otherwise repressed and neutralized.

Between Jesus and complete sovereignty over human life there intervenes this "no man's land" of secular interest, which, being public and social, may be organized apart from God and, therefore, against Him and His Kingdom. It is this organization which by the apostolic writers is called the world (See 1 John 2:15 ff.), For example, the ancient and undying feud between Church and State occurs in this same region. The frontier between the Kingdom of God and the Kingdom of Man runs through this territory and seems to divide human life, which has interests which it cannot afford to surrender on both sides of the boundary. We cannot serve God and Mammon—that is certain, but just where are we to draw the line between legitimate business and the service of Mammon?

Our citizenship is in heaven, to be sure, but as citizens in

heaven should we vote and pay taxes here in this world? Jesus himself certainly advocated some sort of reciprocity between the two vast and seemingly often-encroaching empires in which man finds himself: "Render unto Caesar the things which are Caesar's and unto God the things which are God's." If we could be sure just where Caesar's rightful dues begin and end, the whole problem of civic life would be far simpler than it seems to be. One thing is sure, however, if history is any criterion: Caesar is apt to demand more than his share, and, just now, as in other days, he is inclined to demand everything. What else is a "totalitarian state" but Caesar's hand outstretched in the demand for the whole of life? And a large part of the battle of Christianity through the centuries has been against what seems to be a rising tide of secularism.

The question, then, which we are discussing grows out of the situation in which we find ourselves as Christians and also as citizens of the human commonwealth.

III.

There are three methods by which Christianity might possibly apply itself to this problem of the secular life.

The first is the method of separation. The Christian may take the position that there is an absolute and impassable gulf fixed between the Christian religion and secular civilization in all of its aspects and that the only consistent thing for him to do is to withdraw from it altogether. In thought, he is to repudiate it as a false system, built on a wrong foundation and, therefore, essentially unstable and sure to fall like the Tower of Babel. This world-denying attitude in its extreme form is seen in Monasticism, in which men and women ostensibly abandon the world altogether. They live in solitude or in cenobitic communities under a system of monastic rules, adopt a distinctive habit or dress and so far as in them lies keep themselves rigidly aloof from all secular activities. They repudiate marriage, of course, so that the community must be recruited by new members from outside.

A few miles from the city of Florence, on a sightly hilltop, there is a monastery the rule of which is, perhaps, the most rigid

of any extant order. There is no oral communication between the brothers. Even at the one common meal of the day there is no conversation. One of the brothers reads from a life of the saints, or some bok of devotion, as the others eat. The other meals are served in the seclusion of the private cells. One of these monks,—Brother A, by name,—told the writer that he and one or two others were assigned the duty of welcoming strangers and showing them about the monastery. He also told us that it was a much-prized duty because the rule of silence was suspended and he had a chance to hear the sound of his own voice otherwise denied him. He also said that the Order was to be allowed to die out naturally. No novices were being received and when the present membership passed away, the Order itself would cease to exist. There have been many other more or less drastic and formal attempts to cut men off, in the name of religion, from participation in worldly affairs. Such seceders have been marked by garb and mode of speech, or by segregation in communities, sometimes merely by the habit of withdrawal. While such world-repudiating attitudes and organizations may at times be necessary, none of them has been eminently successful. The chief difficulty with the method is that complete separation is impossible, because the worldly or secular spirit cannot be shut out by stone walls or by rigid regulations. This spirit is insidious and pervasive and will creep in. If the reader has ever seen a painting called "The Novice," he will remember the look of disappointment and disillusionment on the face of the novice—a young dreamer (whose heart is full of the spirit of devotion) as he looks upon the heavy, earthy, sensual faces of his fellow monks. The iron door of the monastery, when it clanged shut behind him, did not shut out the spirit of worldliness!

The second difficulty with this scheme is that no group of human beings can live altogether apart from the world,—even the world of secular activity and business. The universal presence of "lay-members" in all such orders, whose business it is to act as contact officers with the outside world, is evidence enough of this. Moreover, as de Unamuno, the philosopher, who is Spaniard enough to have strong theoretical leanings toward asceticism and thinks that the ideal life according to Christianity is that of the

desert Eremite, has to admit that even the Eremite has to be fed by somebody who consents to soil his hands with the affairs of the world. He also admits that if the monastic rule should become universal, the Christian Church, like every other institution among men, would die out with the passing generation. This would amount to wholesale race suicide.

There is another even more serious objection to this whole separatist scheme. It is in principle and usually in operation spiritually sterile. It abandons the world but does nothing to save it. It may save some men from the worldly life, only to allow the contaminating evil in it to grow deeper and more hopeless.

A second method by which this secular area might conceivably be captured by Christianity is the method of diffusion and permeation. Jesus seems to have had this method in mind when He speaks of the Kingdom of God, which in this connection amounts to the spirit of religion, as "leaven which a woman hid in two measures of meal until the whole was leavened." He adopted the method when He told his disciples to wait at Jerusalem until the power of the Holy Spirit should come upon them and then go forth step by step until they reached the ends of the earth. When later they continued, even after Pentecost, to hover together in the upper room, persecution smote them and scattered them abroad. The results were very much like kicking the burning embers of a fire apart in the midst of inflammable materials. These in turn caught fire and the faith began to spread. This is an inevitable process wherever the Christian faith is really alive. Paul went out on a mission that carried him ultimately over every boundary line into new territory, as long as he lived. David Livingstone said of Christianity, "It is the spirit of a universal diffusive philanthropy." It has no boundaries, it recognizes no frontiers, it acknowledges no impassable barriers. Therefore the artifical distinction between secular and sacred forms no chasm impossible for Christianity to cross. As it is diffused, it penetrates; as it penetrates, it permeates; and as it permeates, it changes everything it touches. We shall want to say something about its relationship to civilization in a moment, but we must acknowledge that no possible separative device or principle of segregation is in accord with the essential

spirit of the Christian religion; nor can such work out a seccessful solution of the problem which confronts it in the world.

The third method by which the Christian religion may come to grips with the world-situation is by assimilation. This is no abstract or untried mode of operation. Christianity has shown a marvelous capacity to assimilate new modes of thought and new ways of living in a constantly changing world. Some scholars, as for example, L. W. Grensted, think that Christian theology has been too facile in its adoption of changing world-views. It has often been in danger of losing its own identity. But the Christian faith has always maintained itself amid all changes. It has passed through and survived innumerable political, social and intellectual revolutions by assimilating to itself, and baptizing into its spirit, ideas and institutions which at first seemed not only alien but also positively hostile. Christianity has overflowed its institutional banks and enriched many a field seemingly beyond its reach.

The first transition in the order of time is significant of this entire aspect of Christian history. The movement from its Jewish-Christian phase within the sheltering walls of the Synagogue to the open field and intensive struggle of the Græco-Roman world involved the acceptance of ideas and principles of interpretation hitherto unknown to orthodox Jewish thought. The even more serious revolution in human thought involved in the triumph of the Copernican theory in astronomy was survived by Christian thought by virtue of the same assimilative vigor. An entirely new idea or rather system of ideas of outside origin but irresistible in their appeal to the human mind has been absorbed, freed from its anti-religious implications and made a part of the Christian world-view. The same thing may be said of modern science. The process of assimilation is now going on with respect to modern psychology and other new elements in recent or contemporary thought. There is always a question about these new ideas. Wise assimilation always involves drastic criticism and revision. But no one who is familiar with the history of Christian thought will doubt that in the long run the process of assimilation will be successfully accomplished and that Christian thought will remain true to type. It will make mistakes, but the needle will continue to point to the pole. Even the modern social revolution, which pre-

sents difficulties without parallel in the past, will be successfully met, though the process may be a long and costly one.

The upshot of all this is that all that is not definitely evil in civilization Christianity can assimilate and spiritualize. The words of Jesus come to mind to reassure us: "Be of good cheer, I have overcome the world." But we must not think it an easy task. World-conquest, even with His victory as the basis of our assurance, is a gigantic task calling for all the faith and the courage of which we are capable. It can never be accomplished with the "unlit lamp and the ungirt loin."

IV.

This brings us to ask the question again: What do we mean by civilization? The very asking of this question brings to light this fact—that, strictly speaking, there is no such thing as civilization. It is an abstract term. There have been and are civilizations, each one a definite, concrete organization of life with a distinctive character of its own, a locale, a mode of culture, a literature, an art and an atmosphere distinct from others. Civilizations have a history—they rise and fall, they come and go, they change internally they clash, they coalesce, they undergo destruction. They emerge from savagery; the people who possess them lose them and revert to savagery. They come to an end and cease to be.

On the other hand, allowing for all these differences, there is a definite meaning which belongs to the word. It means a certain level of cultural development together with the possession of apparatus for culture and a technique in the use of it. It means trained minds and hands, books, pictures, artistic creation and so on. It involves also less tangible elements, ideals and standards of living and governing principles of conduct. There are two aspects of civilization, viewed historically, which we should carefully consider. The first is the strange brevity of the flowering period of any given civilization. Almost every civilization of the past has come to a climax in some sort of a golden age—but almost invariably the *floruit,* as it is called, is brief and evanescent. It fades away and is lost. The ancient world is full of wreckage of brilliant civilizations "which have had their day and ceased to be,"

The second fact, which is vitally and causally related to the first, is that the stability of any civilization depends wholly upon the character of the people—the human beings whose the civilization is. The brilliance of a civilization seems to be relatively independent of the moral considerations, but the stability of it never is. In other words, a specific civilization always consists of the conjunction of a people and the means and products of culture. And the striking fact is that if the human factor in this combination deteriorates, no amount of wealth in the way of the products or the adjuncts of culture can save the civilization from destruction. Whether there is a rhythmical law in the rise and fall of civilizations, as is claimed by some historians, we may not be prepared to say, but that there is a direct relationship between the character of a people and the stability of its civilization, there can be no possible question. The foundations of society are unseen. They are set in the depths of the human soul. They are spiritual and moral. Let them decay and all the wealth in the world in the way of culture or its accompaniments cannot save the superstructure from crashing into ruin. There can be nothing more instructive or more sobering to an alert mind than to take one's stand with the Hebrew prophets and look at the downfall of successive civilizations which have allowed their spiritual foundations to decay. Of how many of these are the words of Isaiah true?—"How art thou fallen from heaven, O day-star, Son of the Morning! how art thou cut down to the ground, that didst lay low the nations!" (Isa. 14:12). The same lesson can be learned by looking through the windows of the New Testament writings upon what was happening in the Græco-Roman world. Always and everywhere, it is the same: when the human factor fails, the structure of civilizations falls. When men decay, arts and government and all organized life break down. There are two words of Jesus that fit into this situation perfectly. He said to his disciples: "Ye are the salt of the earth. If the salt has lost its savor, wherewith shall *it* be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men" (Matt. 5:13). The second word, spoken under rather different conditions, but to the same general effect, is this: "For everyone shall be salted with fire" (Mark 9:49). The first of these two teachings is that the preservation

of all social values depends upon the goodness of the good. If there are not enough men and women who are positively good and aggressively good, then the social order is bound to decay and dissolve. If good people fail in goodness, then the social values are lost and society itself is doomed. This has happened times without number. It is a law. Society today has enough down-dragging, destructive forces to ruin it were it not for the restraining and preservative influence of the better elements in it. It is only a question, in any given social order, whether there are good people enough to save it. This is what the Old Testament prophets meant by their doctrine of the saving remnant, as, for example, this: "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah" (Isa. 1:9).

The second word of Jesus means that life is saved only by the sacrifice of it in a good cause,—it is *salted with fire,* both flavored and saved by that which destroys it. This means that only goodness that is positive, active and sacrificial, that burns out selfishness, can exercise enough influence and put forth energy sufficient to save life. The saving of life is a costly process in which goodness burns itself out in service. If all this it true, then the function of Jesus with respect to civilization is clear. The saving of life, both by enrichment of its positive content and by the catharsis which purifies it as a spring is purified at its source, contributes directly to the development of the whole social order. If Jesus can save men, He can save society. If He can save society, He can save civilization,—which is simply society in its creative aspects. The great foe of civilization is not *time,* falsely credited with being the destroyer of all things, but the *evil* that is in the hearts of men, which expresses itself in the destructiveness of war and other types and manifestations of lawlessness. Creative arts and sciences can flourish only in times sufficiently peaceful to guarantee enough tranquillity and leisure for the creative mind to find and express itself. The external forms of civilization, therefore, are secondary to the men and women who create them. One single campaign of destruction in a war of conquest, or even in a civil conflict, will destroy more of the accumulated wealth of civilization than hundreds of years of labor could ever replace. Let a people decay

morally or intellectually in the midst of any conceivable wealth, in the way of art and literature, or let the function of education lapse for a single generation, and all this accumulation of good things will lose their value in the general decay of taste and creative skill. The art treasures of such a people can do nothing to raise the level of living even when preserved and exhibited in museums. Nothing that men can do in literature, art or social construction can make a good or permanent order of life if they themselves are not worth while. There is never wealth enough nor cultural treasure enough to save a decadent people. Good fruit does not come from diseased trees. Therefore society needs to be redeemed in the persons of the human beings who constitute it. Civilization is the thinnest kind of a crust over nether flames, which may crack and let the fires through at any moment, unless there is sound character beneath it. We must save men in order to save civilization. It simply is not true that the arts and sciences and all the other interests and activities which go to make up civilized life are morally and spiritually neutral. They are rooted in human life, and the life that produces them is far more important than the material products which are produced. We must make clear this truth: that the creative results of human living can be conserved and enriched only by enriching and redeeming from its own destructive tendencies the human life which produces them. No one can possibly estimate the economic waste and the loss to art and science of creative minds that have gone wrong along moral and spiritual lines. Neither science nor art has salt in itself. The saving grace or *salt* which shall preserve it must come from a deeper source.

V.

In the light of this fact, let us take another look at civilization. It has its material side, of course, and there is no need for underestimating that aspect of human life. A house is not a home, but an adequate house is certainly an aid to the making of a satisfactory home. And it may not be inappropriate to remark that if our society very generally, as it seems inclined to do, takes to living in wheeled vehicles, Gypsy style, it will not tend, in the long run, to

build up a high type of civilization. The whole material side of civilization has a value in the way of anchorage, permanence and general orderliness in life. This is undoubtedly true. But, when we come right down to it, the higher aspects of civilized life are the outcome of a persistent and often heroic threefold quest—for the True, the Beautiful and the Good—placing them in the climactic order. The moment we name these three ideal objects of search and quest we recognize that they comprise and sum up our highest human values. And once we are convinced that these values are not merely subjective, but, as Dean Inge contends, are objectively-given elements in the nature of things and therefore constituents in the structure of reality, as much as the objects of sense or the laws of nature, we can perceive the justice as well as the beauty of the Dean's other contention, that these three categories also sum up the character of God as revealed and known. And the moment we come to this point, we can begin to see in outline a living relationship between religion and civilization. For if the real interest of men, as they pursue the lines of activity which result either directly or incidentally in the creations of mind and hand which constitute civilization, are the same qualities or values in which religion is vitally interested, then a rapprochement between them ought not to be so difficult. And, at least, the beginning of that longed-for alliance may be found just here.

If we could universalize and make explicit this quest of the three "absolute values," in which the best men and women have been engaged during the centuries, as not only the highest but the most interesting and satisfactory element in human life, then it would help to lift all human life to a higher level. If we could introduce the world to a treasure hunt for the true, the beautiful and the good, it would mean that the salt is taking hold and that we might build a civilization which would worthily represent the whole man in his outreach for the fulness of life.

Now, undoubtedly, the most important, because the most radical and creative, and also the most difficult of pursuit, among the supreme values, is goodness. Here there is the most powerful drag backward in human nature itself and also the most opposition and hostility in the environment. Here also the purely secular interest which gives sufficient drive to the search for truth and

beauty is apt to ebb and fail. To be good is so much more difficult and so much less interesting than to paint pictures or to write books that it demands a more powerful motive, operating in such a way as to create an appetite for goodness which amounts to a master passion. Some one has said that the "virtue which is not passionate is never safe." Jesus embodied the same great idea in one of the Beatitudes: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The desire for goodness must take its rank as a natural appetite which refuses to be denied before there is any reasonable prospect of its realization.

Just at this point Jesus made his attack upon the problem of human life. He saw, with penetrating insight, that the only way to lead men to the highest levels of attainment was by increasing the longing for life and, when once backed up behind the dam, to let this longing loose in the channel of the passion for goodness. This to Him was the only adequate outlet and satisfaction of the longing for life, because goodness as He interpreted it was not a negative matter of inhibitions and repressions but a free, positive, creative activity into which the whole passion for living might be poured. To Him, goodness—doing the will of God and serving men—was the pearl of great price for which all other desires and satisfactions are well lost, an end worth all the expenditure which its value entails. And, in order to create an edequate motive to sustain and inspire men in the difficult pursuit of goodness, He personalizes all duty into the service of love. He changes the very nature and quality of sacrifice by infusing into it the joy of achievement.

There is another remark that should be made in this same connection. Jesus looked upon the same creative type of goodness as a positive force with which to overcome evil in the human heart and in human society. As we have already noticed, He had no faith or interest in merely negative goodness, as indicated in His little parable: "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house, whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last

state of that man becometh worse than the first" (Matt. 12:43-45).

This is always the penalty of the empty and negative life. But Jesus had the utmost faith in the creative power of positive goodness. It was His one weapon in His assault upon the evil in the world. "Almighty Love," as Sir Henry Jones calls it, was His defence and His sword. And He prescribes the following of goodness as the way of victorious living for His disciples. This is the real meanig of all those troublesome admonitions about loving one's enemies and praying for those who hate and persecute us. Paul caught the spirit of this when he said: "Render to no man evil for evil." . . . "Be not overcome of evil, but overcome evil with good" (Rom. 12:17, 21). Jesus' method, then, was to drive out darkness by letting in the light, to lift life out of its narrowness and poverty by giving it breadth and vision and to save the soul from slavery to evil by Himself becoming its life. By sharing His Cross with men He would also share with them His triumphant goodness. He would overcome the world by redeeming it. And this was and is His contribution to civilization. By destroying the evil which wars against its life and by establishing a social order rooted in love, He would make every natural good an eternal value.

It is necessary only to envisage, adequately, the program of the Christian religion in order to see, adequately, the place and the work of Christ in it. Nothing less than absolute Lord of life could make such an undertaking not merely feasible but even conceivable. Nothing less than the dynamic involved in the deep-seated and living conviction that "Jesus Christ is the center of all and the goal of all" that God is planning and that men are hoping for could inspire men to undertake the labors and to undergo the sacrifices necessary even for the beginning of such a work. The Church was founded and its task begun in the earliest days under the driving power of the belief that Jesus revealed God and embodied His purpose; that through sacrifice He came to power and that it is possible for us to "lay aside every weight and the sin which doth so easily beset us" and to "run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who, for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:1, 2).

What we find in Jesus is determined in the last analysis by what we are looking for. Paul says rightly that we are saved by hope and that which is seen is not hope—but hope must see *something* on which to stand. A great hope needs a great faith and a great faith needs a great Fact. All that hope can possibly expect or look for it finds in Him.

THE USE OF HISTORY IN PREACHING.

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When Henry Ward Beecher said that he studied "everything —except theology,"[1] he hardly intended to discount his life-long devotion to the Queen of the Sciences. But he did indicate with hyperbolic force his debt to the wider ranges of reading open to the man of God who would be thoroughly furnished for a rich teaching and guiding ministry.

First among these non-theological categories should be accounted the field of history. Next to the study of Scripture and divinity, history is more rewarding than any other subject,—even surpassing the literatures of philosophy and fiction,—because history is more securely rooted in fact.

I. History a True Mirror of Life.

With all its inaccuracies admitted, history still remains one of the rigorous sciences of fact. The writers of history, as far as it is possible, tell the story of events that really took place. And the students of history strive to establish the fairest reconstruction of life's struggle, with its victories and its defeats recorded just as they happened.

There is something everlastingly wholesome about the truth. It is especially fruitful when related to facts well established by witnesses or to observations that can be tested by practical experi-

[1] *Life of Beecher,* Abbott and Halliday.

ment. Macaulay attributed the great enlightenment of our age to the accurate observations of Francis Bacon and others of his school.[2] The "New Method" (*Novum Organum*) in its simplest aspect was a long series of experiments checking by simple tests the speculations of Plato and Aristotle about the natural world.

The benefits of this new enthusiasm for objective truth should be gratefully remembered. It lengthened human life; it relieved vast areas of pain; it conquered certain diseases and brought others under progressive control; it multiplied the fruitfulness of the farm, the productiveness of timberland and factory and mine; it created mechanical slaves to displace the traffic in the bodies and souls of men; it parted the curtains of the night sky and revealed its distant wonders to human vision; it provided instantaneous conveyance for man's voice around the world, and conveyance for man himself under circumstances of comfort and speed that revised all former ideas of the race's separation and loneliness.

These gains, and others mightier and more numerous yet to come, may be attributed to the new deference for matters of fact. Our world has been reduced to order and made profitable precisely in those fields where men have ceased to play fast and loose with reality and have determined to learn the truth.

II. History Giving Counsel to Kings.

What this factual method has done in recent years for the sciences of matter, the factual science of history has been doing all along for the oldest problems of government. History is the mother of all the sciences. History gathers data on the darkest of all the mysteries,—the interpretation of human character and conduct. Being asked, "What is difficult?" Thales answered, "To know thyself."[3] This is life's earliest problem. Who is man and what is he? How did he come to exist? and what is the meaning of his ceaseless struggle against famine and pestilence and poverty? How is he to take the corrosion of his brief periods of prosperity? How can he moderate his conduct and his conversation between the extremes of discipline and liberty?

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[2]Macaulay's Essay on Francis Bacon.
[3]Will Durant, *Life of Greece*, p. 137.

These problems lie with special weight upon kings and all men in authority. They must undertake the guidance of individuals and nations, making the decisions of war and peace, punishing crime and rewarding virtue. One can understand the sleeplessness of the Persian King,[4] and commend his wisdom as he calls for "the book of the records of the chronicles" and has them "read before the king." The precedent of history is the basis of law, and every wise decree in council is made in the light of the "records of the chronicles."

The necessity for history has always existed and is the same for all peoples.[5] The white man, like the black man and the red, will live for a moment between two eternities. By the best counsel available in this generation or in generations past he must be governed. Like the ancient Egyptian and the Mede, he must contrive to fit his brightly colored fragment of existence into the vast mosaic that begins with Creation and ends with the Judgment.

> "Lo the trumpet wondrous swelling
> Rings through each sepulchral dwelling,
> All before the throne compelling."[6]

Somehow he, the "one," must widen the measure of his thought to embrace the "all." Nowhere in all the range of history will he find such competent help as in the Holy Scriptures.

III. History and the Revelation of Grace.

The large use made of history in the composition of the Bible is enough to establish the significance of the historical method. The sacred library begins with a section of historical books. Reading these the most provincial man is at once supplied with a sublime and satisfying account of the creation of the world in which he lives, the beginnings of all created life and the beginnings of every significant social custom. Moreover he will find here an

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[4]Esther 6:1. This Ahasuerus has been identified with the Xerxes who added a notable chapter to the "records of the chronicles" at Salamis and Platæa.

[5]*Cf.* Carlyle's Essay On History.

[6]*"Dies Iræ."* Thomas of Celano is credited with the authorship of this noble Latin hymn. He called it *"Prosa de Mortuis,"*—"Plain Speech Concerning the Dead."

enlightening notice of the two great secular civilizations with which the history of government begins.

The poetical books which follow are shot through with reference to history and could scarcely be understood apart from the historical background in which they are set by the Divine Wisdom. The books of the prophets that follow these have the true historical viewpoint in that they look backward and forward across the process of the centuries, binding the whole into an orderly plan. Most of the prophets lived in turbulent times. Their lives were constantly in danger. One gets the impression from the New Testament[7] that more often than not they sealed their prophecy with their own blood. But they gazed unafraid upon the events of their day with the clear eyes of men who saw in history past and history yet to come the triumph of God's cause.

The New Testament opens with the fourfold story of the Great Life. The history of the world turns upon this era as upon a hinge. And it was a true instinct that led the Evangelists to tell the story four separate times, that by the accumulation of testimony a broad base might be laid for the better understanding of the Redeemer's central place in human history.

Then follows the story of the founding of the Christian Church and the labors of the early missionaries. And when the doctrinal matter of the Epistles comes, it is found to have direct connection with early Christian history, each chapter being written to meet the actual need of situations growing out of the thought and conduct of the early Church. The Apocalypse fitly crowns the whole historical sequence by revealing climactic glories that will close the story of man's life on earth and by its radiant consummation satisfy the travail of the Saviour's soul.

IV. History and the Bible's Charm.

In contrast with the Bible's rich historic material, the scriptures of Mohammed and Confucius have no deepness of earth. They will never capture or hold the imagination of mankind. The Koran, in the words of Dr. Walter W. Moore, "is as dry as the

[7]Mt. 23:31: "Ye are the children of them which killed the prophets"; Mt. 23:34-37; Rom. 11:3; I Thess. 2:15; Rev. 16:6.

sands that gave it birth."[8] But the story of Redemption is told with endless variety and charm. It is fascinating because it is a true story and it is instructive because the truth is drawn from particular instances. Here the patriarchs pass in stately pageantry and here the Christian's life is shown as a passage of the desert in progress toward a Promised Land. Here the high concourse of kings and princes can be seen, and then, as though the sacred writer wisely avoided a disproportionate fondness for palaces and battlefields, we are taken at times to homes of simple piety where Ruth and Hannah and Elizabeth and Mary dwell. The law-giver on Sinai and the brilliant disciple of Gamaliel are given due regard, but simple fishermen are princes in the kingdom too. And the Lord of all is a carpenter of Galilee.

The teaching of Scripture is like the teaching of the finest histories. It is Wisdom teaching by the experience of the race. Emerson speaks of the scientist "who discovered many things in Astronomy which had long been known."[9] That is the story of many who learn their life lessons the hard way. Cutting themselves off from the sober counsels of sacred Scripture, they wander in a waste land of their own experience. "Now all these things," says the well instructed Apostle, "happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come."[10]

V. Historical Perspective.

The example profitable to preachers at this point is the application of fit instances in history to the doctrines of Redemption. The servant is not greater than his Lord, neither should the modern teacher despise the scriptural precedent by which no revelation is offered without its adequate historical background. Without impatience, without premature commitment, "but when the fulness of time was come, God sent forth His Son."[11] Jesus came from

[8]To Dr. Moore's wide-ranging mind even the Massoretic vowel points were interesting. And if he pronounced the Koran dry, it is hopelessly condemned as heavy reading.

[9]James Ferguson. *Cf.* Emerson's Essay on History.

[10]I Cor. 10:11.

[11]Gal. 4:4.

God commended to men by an impressive historical lineage reach-of time was come, God sent forth His Son."[11] Jesus came from "Adam which was the son of God."[12]

A comprehensive account was built up to show the preparation of the epoch in history to which He in due time came. Luke with the skill of a master narrator took time to draw the lines of historical perspective for Christ's public ministry:[13] "In the fifteenth year of Tiberius Caesar," (an infamous degenerate is debasing the throne of the empire), "Pontius Pilate being governor of Judea," (cruel, insolent, murderous, extortionate, the governor is goading a fanatic race to the brink of revolt and national suicide), "Herod being tetrarch of Galilee," (Herod, brazen in lust, sets a fashion in chicanery, and his disciples call themselves Herodians . . .), "Annas and Caiaphas being the high priests," (one was priest in name and the other was priest in fact, and between them they made the House of God a den of thieves.)

When we see a generation of men led by such perverts as these, we are prepared to understand why they rejected Jesus. Against this dark background His divine power is magnified and the beauty of His stainless life is shown with dramatic contrast.

VI. The Westminster Standards and their Times.

Luke here provides the clue to a proceedure that never fails to add interest and impact to religious teaching. Even our Presbyterian doctrines are narrative and they will strike deeper when they are projected from their proper historical setting. Our *Shorter Catechism,* for example, is a classic of fine workmanship. The purity and aptness of its style, its logical force, its fidelity to Scripture and withal its serenity of assurance would seem to place it above the storms of human conflict. One might easily suppose that it rose out of a golden age when peaceful men had leisure to ponder in tranquillity the splendor of God and His holy ways.

When, however, we notice the dates of the Westminster Assembly, 1643-1649, we are reminded that the Thirty Years War was just reaching its climax[14] and that Charles I was to lose his throne

[12]Luke 3:38.
[13]Luke 3:1, 2.
[14]Concluded with the Peace of Westphalia in 1648.

and his head in the year the Assembly rose so serenely from its monumental work.[15] The picture is not one of quietness but of red tumult. The age is one of revolution and reconstruction. All Europe is laid waste. Prosperous towns are wiped out, commerce is destroyed, religion and morality on the Continent are at a low ebb. And in England the Civil War is running the whole scale of destruction. The smoke goes up from the ruins of lovely old churches and royal blood trickles down from the scaffold in Whitehall.

Out of this welter rises the triumphant creed of faith. "God is a spirit, infinite, eternal and unchangeable." His works of providence are "His most holy, wise and powerful preserving and governing all His creatures and all their actions." "The decrees of God are his eternal purpose, according to the counsel of His will, whereby for His own glory, He hath foreordained whatsoever comes to pass."[16] Out of the depths, O God, out of the depths, men are crying to thee with prayers more fervent and with insight more penetrating than anything given to the days of indolence and ease!

VII. Directed Reading.

For the busy pastor the reading of history will be more rewarding if he is led to it by certain lines of thought in which he is already interested. History is no dull book for him if he opens it in search of some clue to the matter that is already glowing in his heart. Besides, it is a liberation to feel that one does not have to toil through a whole book. One famous passage eagerly read and marked for reference is worth a volume nominally read and forgotten.

Perhaps the point of interest is the influence of the Bible and its freightage of blessing for the world. And for that the student might turn to Green's *Short History of the English People*. There he will find the great moral change that came with the Reformation.[17] "England became the people of a book, and that book was the Bible. It was as yet the one book which was familiar to every

[15] 1649.
[16] *Shorter Catechism*, Questions 4, 11 and 7.
[17] Chapter VIII, Section I.

Englishman. It was read at church and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm."

He will find crowds gathered in old St. Paul's,[18] listening to the continuous reading of the great Bible chained to the pulpit. He will find "one John Porter" sought out by multitudes, "because he could read [the Bible] well and had an audible voice." He will find the Greek and Hebrew Scriptures in popularity and influence far surpassing the pagan riches of classic Greek. He will find the English version of the Bible, "the noblest example of the English tongue, becoming from the instant of its appearance the standard of our language," setting the norm for Shakespeare, Milton, Dickens and Thackeray. Above all, he will find the Bible holding an uncontaminated light to the conscience of an awakening nation. "Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great preachers of justice and mercy and truth, who spoke from the book which she had again opened for her people."

From this passage which his special interest led him to select, the reader might turn back to the story of the Spanish Armada[19] and then on to the stirring account of the English martyrs,[20] and finally, led from one fascinating chapter to another, he will probably read the whole work. And if he does master this great history, he will have something like the equivalent of a trip abroad. "When men leaving Oxford wished to improve their minds they travelled, and if they were poor they read Green's *Short History*."[21]

VII. History as the Fuel of Thought.

It is altogether amazing what great fires arise spontaneously where there is an abundance of fuel. Sometimes the smallest bit of mental pitch will be enough to take fire, and no one can foretell the end, especially if stores of historical data be available to feed it.

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[18]The great-spired structure destroyed by fire in 1666.

[19]Green's *Short History of the English People,* Chapter VII, Section VI.

[20]Chapter VII, Section II.

[21]Introduction, by Albert S. Cook.

In the State Museum at Raleigh is shown the cross section of an old cypress that grew in eastern North Carolina from the seventh year of the Norman Conquest of England and was cut down quite recently. A tiny mark indicates the ring of growth that was added in 1212 A. D., the year of the Children's Crusade. There is a story that will kindle the imagination. It will deal with itinerant preachers who promised the children of Germany and France a dry path through the sea to Jerusalem, divine assistance by the way and miraculous victory before the gates of the Holy City. It will follow the misfortunes of 50,000 children who set out upon the fatal expedition. It will end with the cool brutality of the traders who sold the last two shiploads of survivors into slavery at Alexandria in Africa.[22]

Directly the mind is invited to follow any number of conclusions suggested by this single page of history. One might meditate upon the power of persuasive preaching. There is ample illustration of this in Gibbon's account of Peter the Hermit.[23] Said Peter, "I will rouse the martial nations of Europe in your cause." He spoke to innumerable crowds in the churches, the streets and the highways. He entered with equal confidence the palace and the cottage. As he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion. His ignorance of art and of language was compensated by sighs and tears and ejaculations. Loudly and frequently he appealed to Christ and His mother, to saints and angels of Paradise with whom he had personally conversed. A continental response rewarded his effort. The passions Peter felt were transmitted as if by mighty contagion to his hearers. "God wills it!" they shouted; each in his own language, "Deus vult!" "Deus lo vult!" "Diex el Volt!" The most polished pleader of classic antiquity might have envied the effectiveness of the Hermit's rude but passionate oratory.

With equal propriety this story might suggest a homily on the mischief of obscurantist preaching or the force of political propaganda. The Crusades were pathetic examples of human folly. But

[22]Almost any appropriate reference work will furnish in broad outline the main points of this incredible story. See, for example, the *International Encyclopedia* on "Children's Crusade."

[23]Gibbon's *Decline and Fall of the Roman Empire,* Chapter LVIII.

which of the more recent wars of conquest or ambition will reflect any great credit on man's intelligence or character?

Again, the turn of thought might suggest the inborn necessity of men to believe even a superstition or a false prophecy if nothing better is offered. Or the mind might dwell on the cynical inhumanity of the slavers who liquidated the remnant of the Children's Crusade in Egypt. Even so the desire for gain has trampled many a sacred value. Avarice stands everlastingly accused by the children who went ashore at Alexandria to labor in the pestilential cane fields of lower Egypt and by those who fell as victims of infamy in the dens of Oriental vice.

This story, like a box of type, will spell almost any moral. It shows more clearly than anything else the responsiveness of young people to the Cross of Christ. They will welcome the challenge of religion when made directly to members of their age group. From the days of the psalmist the sweetest choirs have been composed of youthful voices.[24] And in our time the awakening of Christian youth is the brightest portent of the Church's waxing power. The children of the year of grace 1212, who perished by pestilence and famine, by tempest and by the slaver's lash, were saying for all boys and girls, "We long to be enlisted in the service of the Cross. And if youth of the whole wide world shall one day be united in a Crusade more wisely led, perhaps we shall not have died in vain."

VIII. History as the Pastor's Counsellor.

It is hard to believe that Peter the Hermit and Urban II would have sent the Cross into scenes of carnage if they had been better readers of history. They were required to give counsel in matters of which they had little experience but which had been the experience of the race repeatedly. There was no lack of historical warning in the very regions marked by them for conquest. Their counsel was cut to bloody shreds in the Battle of Hattin, in the place where tradition locates the Saviour's teaching concerning peacemakers as the children of God. There "a militant and truculent Christianity, as false as the relics of the 'True Cross' round which it was rallied,

[24] *Cf.* Psalms 8:2 and Mt. 21:15, 16.

met its judicial end within view of the scenes where Christ proclaimed the Gospel of Peace, and went about doing good."[25] Brave knights unwisely guided were driven from scenes of disaster in the Holy Land where more than any other region on earth the futility of conquest had been committed to the records of history. Many a historic ruin and many a prophetic narrative cried out in vain against the invasion by Christian arms, and from first to last the warning voices of history were loudest in the very places where Christian blood was poured out in greatest effusion.

It is the heavy requirement of the Christian minister that week after week he is expected to give spiritual advice. "Alas," said Elisha's servant to the man of God, "how shall we do?"[26] To answer rightly this familiar demand, he must be much in the counsels of the Maker of all histories,—histories collective and individual. He must be at home in all the pages of sacred history. He must explore the great biographies and historical novels. He must be everlastingly curious about the background of the ancient peoples among whom the prophets and the Apostles labored. He must not neglect the history of the Church, especially the local traditions of his own denomination and the church in his own community. It will be well with him if he can dip into the history of music and the history of art and government and science and literature and invention. "Histories make men wise," said sober Francis Bacon.[27]

Dr. Walter W. Moore was one of the great leaders of men. From his student days he knew the authority that comes from the study of the past, and "drawing upon that fund of historical information, accurate, comprehensive and minute"[28] which was always his, his ministry was seldom light or unheeded. His felicitous use of history in public speech is shown in a reference to Sir Walter Scott in one of his addresses to an audience of young men.[29] "Those matchless romances with which 'the wizard of the North' has charmed the world . . . were in fact the result of Herculean

[25]G. A. Smith, *The Historical Geography of the Holy Land,* Chapter XXI, p. 441.
[26]II Kings 6:15.
[27]Bacon's *Essays,* "Of Studies."
[28]J. Gray McAllister, *The Life and Letters of Walter W. Moore,* p. 56.
[29]*Id.,* p. 557.

labor. Do you remember the account that Lockhart gives of that company of young law students who in 1814 were carousing and killing time in Edinburgh when they saw at a window on the other side of the street a man's hand writing? They could not see the man himself. They could see only his hand. Hour after hour it went from one side of the sheet to the other, page after page was finished and thrown on the pile of manuscript, and still it went on unwearied, till its steady industry actually rebuked and shamed the gay company of idlers across the street. That was the hand of Walter Scott, and those were the pages of *Waverly,* two-thirds of which he wrote in the evenings of three summer weeks, giving his days meanwhile to his exacting duties as Clerk of Court. In his prime Scott rose at five o'clock and labored incessantly all morning, and even after his health was shattered and his hopes were ruined, he set that unparalled example of industry to which 'the world owes its most gigantic monument of literary genius.' "

Nor did Dr. Moore with his fine instinct for historical illustration fail to appreciate and apply the moral of Scott's honor in the matter of his publisher's bankruptcy. Although Bookseller Constable's liability of $600,000 was only partially Scott's, it is well known that he assumd the full amount and wrote books that finally paid the debt in full, although the grinding toil involved the loss of health and shortly of life itself. It should never be forgotten, wrote Dr. Moore,[30] "that towards the close of his life, when he was overwhelmed by the disaster that befell the publishing house with which he was connected, and when he was thus plunged from independence and affluence into poverty and debt, he gave the world a splendid object lesson of personal honesty, by setting to work, in his old age, to discharge his obligations by continuous, laborious, exhausting work with his pen. He succeeded, but the effort cost him his life."

It is instructive to note that only in adversity did this writer's noblest powers find their proper use. Thomas Carlyle is frankly disappointed in the emptiness of Scott's halcyon days.[31] In this period, he is seen intoxicated with the enjoyment of "the king's

[30]Walter W. Moore, *A Year in Europe,* p. 70.

[31]Essay on Sir Walter Scott, No. 12 in *London and Westminster Review.*

baronetcy," "the world's favor," "and sixteen parties a day," adding tract after tract of moorland to his estates, building house after house, joining stone wall to stone wall, absorbed in his "endless and altogether deplorable correspondence about marble slabs for tables, wainscoting of rooms, curtains and trimmings of curtains, orange colored or fawn colored." See Walter Scott, he cries, "one of the gifted of the world, whom his admirers call the most gifted, ... writing daily with the ardor of a steam-engine, that he might make 15,000 pounds a year, and buy upholstery with it."

But when in old age he struggles with poverty, debt, personal infirmity and grief, a nobler purpose emerges. Charlotte, his beloved, for thirty years his companion, confiding and confided in, is taken from him; sorrow and care plow their deep lines in his face; joy goes, but leaves behind an imperishable quality of Scotch honesty and goodness. His last years are certainly his best years. They tell the heartening story of a good man's achievement over adversity. And Carlyle declares with feeling, "No sounder piece of British manhood was put together in that eighteenth century of time."

We are not likely to see the ultimate meaning of loss and bereavement by the standards of the moment. The teaching of history, especially biographical history, is rich in the assurance that character and manhood are seldom tempered without misfortune. It is foolish to try to understand a man and preach to him without taking into account the largest possible background of his present situation. Nothing less than his history and his race's history will suffice.

How can time be found for this? Henry Ward Beecher was considered eccentric because, among other things, he read Froude's *History of England* between dinner courses.[32] Phillips Brooks laid out a year's course of reading and study in the history of Mohammedanism.[33] He wished to get a fresh light on the teaching of Jesus by following the development of a creed that denied its fundamental principles. "How," he asked himself, "has a re-

[32]Life of Beecher, Abbott and Halliday, p. 77. No one but a minister whose study hour had been regularly destroyed by interruptions would understand this eccentricity.

[33]Life of Phillips Brooks by A. V. G. Allen, p. 498.

ligion worked in practice which is based upon a denial of . . . the Trinity, the Incarnation and the Atonement? Wherein lay the secret of Mohammed's unquestioned power? What motive did he supply when invoking the human will? What light does the Koran throw upon the method of Christian revelation?" Without doubt, the created world exists for the light it throws upon the soul of man and the faith that makes him an heir of glory.

It is fitting, then, that the minister should surround himself with the wisest counsellors of all the ages. Wisdom when he seeks her in history will come like the ancient goddess[34] whose robe was painted over with wondrous events and experiences. Eminent men and women of all the ages will speak in his heart the words of truth and soberness. Moses and Hammurabi will point to good and evil, the two extreme polar elements upon which the battle of Armageddon turns. Homer will sing of courage, Ulysses and Columbus will tell their stories of adventure. Swedenborg will speak of angels and Plato declare the immortality of the soul. Cornelia will show the jewels of her motherhood. St. Lawrence will prove the poor to be the treasures of Holy Church. Polycarp will show his lifelong loyalty to Christ, Calvin extol the sovereignty of God, and Wesley stretch out his hands over a worldwide parish. Paul will declare the unsearchable riches of Christ, Kepler the unfathomable thoughts of God, and Kant the sublimity of the moral law within. Dante will sound the depths of heaven and hell and purgatory. Luther will release the doctrines of faith from medieval chains. And Tyndale with Wycliff will come bringing an open Bible in their hands.

And then One will come who nineteen centuries ago shared all the sorrows of man's mortality with none of its weakness or its stain. And He, above all, will add a weight of authority to His servant's counsel and a quality of understanding to his service that will make Him a genuine blessing to mankind.

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[34] *Cf.* Emerson's Essay on History.

THE PERIL IN PUBLIC WORSHIP TODAY.*

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The peril in public worship! The man who attempts to speak or write on Christian worship ought to know much about the Renaissance and likewise incarnate the spirit of the Reformation. More important still, he should know his Bible, especially the New Testament, which is the fountain head of Christian worship and of everything else which is dear to the Christian heart. Most of all, the writer about worship should know the living Christ, as Saviour and Lord, Teacher and Friend.

Otherwise there is peril in the present movement towards a revival of public worship as a fine art. As President John A. Mackay of Princeton Seminary often insists, the present-day pastor is in danger of substituting public worship for secret prayer. He is likely to make out of beautiful ceremony an end in itself, not a means of grace. Just as the pastor fifty years ago was tempted to fall down and adore the Bible, or the Church, rather than the Saviour, so the young pastor now is tempted to find in beautiful forms of public devotion a way to escape from Biblical preaching and pastoral evangelism, both of which belong with worship at the very heart of our holy faith.

In a letter from a learned and distinguished seminary professor, who has honored me with his friendship, these are among the closing words about my book, *The Fine Art of Public Worship*: "The only thing in the book that I do not like is the title. In spite of the apologetic references in the introductory chapter, I feel that the emphasis on 'The Fine Art' in the title and in various passages is unfortunate, in view of the basic principles of the Reformation with regard to the nature and function of public worship."

In view of these facts and fears, let us consider public worship from three points of view. They are in the form of thesis, antithesis and synthesis. First, the thesis. Whether we relish the

*An address to ministers.

fact or not, the leadership in Christian worship ought to be the finest of the fine arts. Second, the antithesis. Emphasis on this fact may lead to peril. While this is true, it is not the whole truth. If there is danger in letting the presence of art overshadow religion, so is there a possibility of letting religious forms become so barren and ugly that they misrepresent God. Thus the winds are blowing from two different directions and no one of us is sure to be safe. "Wherefore let him that thinketh he standeth take heed lest he fall." Third, the synthesis. By the grace of God it is possible for the busy pastor to make his leadership of public worship the finest of the fine arts and still use this holy art as a means of grace. Such is the lofty goal which we can reach together, at least in our thinking. Let me confess that I have never actually set my own feet upon some of those loftier heights. Whenever I attempt to tell a group of eager young seminary students, or more mature ministers at a conference, how to lead in public worship, especially in prayer I feel like the lad about whom former President Eliot once spoke at Harvard. On a midsummer day when Eliot and a few of his friends were climbing a mountain in Switzerland they came to a fork in the trail. Not knowing which path to take, they tarried and rested. Ere long there came up the mountain trail a little lad. When President Eliot asked him how to reach the mountain top, the little fellow replied, as I am saying now to you, "Sir, I have never been there yet, but this is the way. I am going up now; let us go up together."

I. The Art of Leading in Worship.

First of all, then, turning to the thesis, is leadership in public worship the finest of the fine arts? In 1937 when I wrote a book, *The Fine Art of Preaching,* a few of my friends were afraid that I had fallen from grace and that I was trying to make out of preaching a sort of golden calf. But the majority of them accepted the title of the book without evidences of nausea. In fact, the professor quoted above thanked me for writing about preaching as a fine art. But some of these friends wish that I had not tried to put worship on the same high level as preaching.

Such solicitous friends seem to forget that preaching is a part

of public worship, and not the most important part. Even if preaching were the most important part, any part is less important than the whole. To me personally, the most vital act of public worship is the reading of the Scriptures,—except when we celebrate the sacraments, especially the Lord's Supper. Apart from the sacraments and the public reading of the Scriptures, nothing in corporate worship is more vital than the prayers. At the Westminster Choir College some of the friends think that nothing in Christian worship is so vital as the music. That is notably true when the congregation sings the blessed old songs of Charles Wesley, such as "Love divine, all loves excelling" and "Hark, the herald angels sing." Among the countless writers of hymns, many of us put Charles Wesley first in the Hall of Fame.

In conducting public worship everything that one does ought to be vital. Such is the ideal of the artist. If any part of the service is not uplifting, (it may be the announcement of the hymns or of the oyster supper to raise money for the relief of superannuated canary birds), why waste precious minutes on the way up to the mountain-top? If three hundred persons are present, and if the parson wastes even one-sixtieth of their holy hour together, he has caused the needless loss of three hundred minutes, or five hours. In that wasted minute of corporate worship he might have spoken a word that would have brought a sinful soul to the foot of the Cross, there to find pardon, cleansing and peace. Or there might have been a period of silence, with soft meditative music, so that each of those three hundred friends could have silently adored the face of the King.

"But what about the sermon?" "Is there not a call for a revival of preaching?" Yes! But apart from certain sorts of evangelistic preaching, it may be in the open air, the Word of God from the pulpit should sound forth among friends whose hearts have been prepared through praise and prayer. On next Sunday morning lead your friends far into the mountain country of God, and then you will find them both ready and eager to hear what you have to utter in the name of their King. Thank God, the sermon is still a vital act of public worship.

What, then, is public worship? It is the united response of God's people to His revelation of Himself. This revelation comes

largely through the open pages of the Book, supremely in what it makes known about the death and the resurrection of our Lord. The revelation comes also through the preaching of the gospel. This was what Bunyan had in mind when he painted his immortal word picture of the man who dwelt in the House of the Interpreter: "It had eyes lifted up to heaven, the best of Books in its hand, the Law of Truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head."

Here is a full-length portrait of the ideal preacher for today. He is the ideal preacher because he is far more. He is a man of God, a man of the Book, a man of prayer. As Spurgeon once wrote to Gladstone, in reply to a letter of sympathy because the minister was ill, "Such words could have come only from the heart of one who has journeyed far into the King's country and has often gazed upon His blessed face."

Why was Spurgeon the supreme pastoral evangelist of his time, if not of every time since the days of Peter and Paul? Largely because Spurgeon preached in an atmosphere of praise and prayer, especially prayer. After having spent several weeks with Spurgeon in his Tabernacle and in his South London parish, the late J. Wilbur Chapman, beloved evangelist, came home to report that the secret of Spurgeon's power was in prayer. Wondrous as he often was in preaching and in the practical leadership of men, he was mightier still in prayer. He knew how to pray both in private and in public. His pulpit prayers, though not in keeping with our present ideals about brevity, are still worthy of any man's study. Best of all, Spurgeon got his people to pray with him and for him and for the coming of the Kingdom through the public worship of the Tabernacle. Thus he ever preached in the holy atmosphere of prayer. That is largely what one means by the mountain-top where one is "lost in wonder, love, and praise."

The same line of thought applies to Phillips Brooks, the most beloved pastoral evangelist here in America, and to John Henry Jowett, the most widely-heralded evangelical preacher of yesterday. Each of them in his own distinctive fashion loved to proclaim the gospel, but always in the spirit of worship. With Brooks the form of worship was liturgical; with Jowett everything was

"free." Whatever the forms, or the lack of them, whenever such a man of God is the leader, the hearts of God's people burn within them as their pastor and friend guides them into the hills of God where they can behold things unseen and eternal. Whether the minister knows it or not, such a man of God excels in a holy art finer than that of John Sebastian Bach or of Michelangelo.

In trying to show that preaching is an important part of public worship, Dean Willard L. Sperry of Harvard and others have written about Isaiah's vision at the Temple. To such writers, notably Dean Sperry, all of us are deeply indebted. His book, *Reality in Worship,* stands at the top among all our American works about the theory of this holy art. But now we are thinking about public worship in terms of Matthew seventeen rather than Isaiah six.

The New Testament chapter tells about the Transfiguration, which seems to have been on Mount Hermon. Whenever the man of God leads in public worship, the friend in the pew should enjoy a memorable experience on the mountain-top. For a while the friend may be thinking about his Old Testament heroes, such as Moses and Elijah. Ere long the attention may shift to the New Testament saints, such as Peter, James and John. But before the hour comes to an end the man in the pew should see no one but Jesus only, and, seeing Him, be transformed into His likeness. This is why Charles Wesley has taught us to sing about being "lost in wonder, love, and praise."

From this point of view the leader in worship should study Raphael's masterpiece, "The Transfiguration." At first glance there seems to be a lack of unity; the student's eye rests first upon the transfigured Lord and then upon the demoniac lad. But on a closer view there shines forth an artistic unity as real as it is blessed. Like every true hour of public worship, that painting centers in Christ. The eyes of the demoniac lad, like those of everyone else in the painting, are fixed upon Christ. Would that it were so wherever God's people gather in any sanctuary throughout our land today! Every eye fixed upon the Lord!

What is the crying need of our day? The world without, as well as that within, needs so many blessings from above that there is not time even to name the most momentous. But when we put

them all together in one huge bundle, and then lay it down at the foot of the Cross, what label shall we give to that bundle? Simply this—"Man's Need of God." Every man of us needs God, needs Him desperately, and needs Him now. What God? The God of our Lord and Saviour Jesus Christ! There is no other God for our day, or any day.

The highest and holiest work in all our world, therefore, is that of the minister who leads in Christian worship. As a priest the man at the altar brings the people into the presence of the Living God, and as a prophet this same leader interprets the will of the Most High for the layman who must live and serve in a world at war. For such holy leadership who of us is worthy? Not a one, except by the grace of God. But when the Almighty sets apart the minister whom he has chosen to wear the mantle of Spurgeon, of Brooks or of Jowett, God expects that man to know how to lead. This is largely what one means by calling the leadership of public worship the finest of the fine arts.

II. The Perils of the Leader.

Such is the thesis. Now let us take up the antithesis, with something akin to fear and trembling. Let us think about the perils of such a high and holy calling. The leader of public worship is never safe. The man who is most likely to fall down is the one who is up, not the one who is down. The further one climbs among the mountains of God the more does one stand in slippery places.

Years ago George Adam Smith made a difficult ascent in the Alps. He felt secure because he was in the hands of two strong, skillful guides. One of them went a little before him, while the other followed closely after. For seven hours the three toiled upward until at last they reached the summit, which consisted of "splintered rocks protruding from the snow." The leading guide wished the young Scotch minister to have the first view. Forgetful of the high gale that was blowing on the other side of the rocks, the young stranger sprang up on the ledge, but the leading guide pulled him down, "On your knees, sir; you are not safe here except on your knees."

What, then, are the perils to which the man of God exposes himself whenever he tries to make his leadership of public worship a fine art? These perils are of two sorts. Speaking figuratively, the angry winds blow upon him from the South and from the North. But they seldom blow from both directions with equal intensity. If they did, they might balance each other. For convenience we may speak of the one peril as the liturgical and of the other as the non-liturgical.

For the liturgical peril in an extreme form we can turn to the Roman Church before the Reformation. Every student of church history knows that in the Roman Church before the Reformation the fine arts often became a substitute for religion and that forms of worship sometimes usurped the place of righteousness. When we Protestants visit Rome and enjoy the wonders of art at Saint Peter's we sometimes forget that the building of Saint Peter's was made possible in part by Tetzel's sale of indulgences in Germany and that the building of Saint Peter's helped to precipitate what the Catholics would call "the avalanche of the Reformation." What concerns us now is that in the Roman Church before the days of Martin Luther the forms of worship had become largely ends in themselves. When the Church of God begins to worship the brazen serpent, that serpent must be destroyed. Hence the Reformation.

In one of his most recent books, *The First Three Centuries of the Church,* Professor James Moffatt, the learned historian, says that during the first three centuries after the birth of Christ the Church was in the world but that during the fourth and the fifth centuries the world was in the Church. Like every other sweeping generalization, this one is open to question, as Dr. Moffatt makes abundantly clear, but still it is true that the Early Church was spiritual and radiant and that the Medieval Church was not. If there were time one could show that the change was due in large measure to increasing emphasis on public worship as the finest of the fine arts. During the fourth and the fifth centuries the Church began to bring art into religion. After a while she needed to bring religion back into her art. Such is ever the liturgical peril.

Leaping over more than four hundred years, let us look about us in the world today. What is wrong with the world? Almost everything bad, it may seem. One trouble is that the modern man

has largely lost the habit of worship. Take France. What caused the French Revolution? Take Russia. What caused her Revolution? Take Spain. What caused her recent wars? In each case there was a vast ecclesiastical machine which looked upon itself as the custodian of artistic worship. That machine called for the building of massive cathedrals, with the soft, sweet light of stained glass windows and the soothing strains of heavenly music. All the while beneath the shadows of those stately edifices God's suffering poor were starving. "Alas for the rarity of Christian charity under the sun." "Man's inhumanity to man makes countless millions mourn."

This same line of thought applies in part to Mexico and South America. Excessive devotion to forms of worship as ends in themselves, not as means of grace, has made the Christian Church throughout Latin America a stench in the nostrils of educated men, especially at the universities. Before we can get far in mission work among our Latin-American neighbors, therefore, we must learn how to lead them in worship. When there is no vision of God, the people perish.

It is not easy to appraise the situation in Italy and it is almost impossible to understand the recent ecclesiastical history of Germany. Nevertheless many of us feel that the world is enduring another holocaust of war partly because the Church in Italy and Germany tried to substitute artistic forms for spiritual worship. Such is ever the liturgical peril.

The angry winds are blowing from that side of the holy mountain whenever God's people gather to worship Him. But many of us Protestants seem to be secure from the perils of liturgical worship. With certain noteworthy exceptions, there has been among our Protestant Churches in the United States little distinction in the way of beautiful worship. Rather have we stressed the sermon. Ofttimes this has been the non-liturgical peril.

"The sermon is the thing," says many a Presbyterian parson. The strange fact is that in all history the Presbyterian Church has never yet produced a preacher of the first rank. The nearest approach was in Thomas Chalmers. In the study of homiletics we never find a Presbyterian preacher who ranks with Robertson and Brooks among the Episcopalians or with Bunyan and Spurgeon

among the Baptists. We have prided ourselves on our educated ministry. We have stressed preaching as the chief end of the Church and we have sometimes looked down on the other parts of public worship as the "mere setting of the sermon." Partly for this cause God has sent leanness into our souls.

What do many of us Protestants need? Many things else, but this also—an understanding of the relation between preaching and the other parts of public worship. This relation is like that between the Sunday School and the local church. Impossible as it is overestimate the strategic importance of the Bible school, still it is only a part of the local church. When Dean Sperry recently told a throng of club women in New York City that the most important religious gathering for any growing boy or girl is the Sunday morning worship, many of us felt like responding with a hearty "Amen!" Years ago, Bishop John H. Vincent used to say much the same at Chautauqua.

The minister ought to preach the gospel and the local church ought to teach her children, but neither of these high missions is so vital as the corporate worship of God. If one could picture an ideal city, it would be where every man or woman, boy or girl, attends divine worship regularly at least once a week and then lives every day in the light of the vision which God is waiting to give on the mountain-top.

Here, then, are two opposing perils—the liturgical and the non-liturgical. A few of us may be tempted to stress art unduly. Many of us Protestants are inclined to ignore it altogether. Somewhere between the two extremes are the ways of the ideal Church. Some of us think of that in terms of "free worship," by which we mean the liberty to use liturgical forms or not to use them. "Where the Spirit of the Lord is, there is liberty." But, alas, liberty sometimes leads to license. What then are the safeguards of Christian worship?

III. The Safeguards of Public Worship.

Let us take for granted that the young minister in view is a sincere Christian, as of course he is, and that he is determined to become a master of this fine art. Let us assume also that he has

good ability, that he prays without ceasing, that he labors hard every morning in his study and the rest of the day out in the parish. Such a man will learn from the books and from his older brethren all that they can teach him about the best ways of leading in worship.

In so far as the perils of the young pastor have to do with leadership in worship, is this young man safe? Yes, if he has two personal safeguards. Like George Adam Smith, the leader in worship ought to have two stalwart guides, each different from the other.

One sure safeguard is reliance upon the Bible. Among all of those thought-provoking articles in *The Christian Century* under the heading, "How My Mind Has Changed in the Past Ten Years," no article was more heartening than the one by Professor Edwin Lewis, of Drew Seminary, who makes it a rule to base everything else in religion and life upon the written Word of God. If one may borrow the working principles of Professor Lewis and apply them to public worship they mean that the leader is safe whenever he is the man behind the Book, but not otherwise.

In terms of mountain climbing, a man needs one guide to go before and another to follow after. The difficulty with some of us Protestants is that we have one guide, not two. We may honestly try to find out the will of God as revealed in the Scriptures and we may strive to carry out that will as it relates to public worship, but often we ignore the second guide.

The second safeguard is parish evangelism, by which one means the ceaseless endeavor of pastor and people to present the claims of Christ to every one who is not a believer and likewise to train for service in the Kingdom everyone who is a Christian. Thus we think of three realities as inseparable: the reading of the Bible, the enjoyment of public worship and the practice of soul-winning.

The three belong together. They are essential to the life and growth of any congregation. These three are to the souls of God's people what food, fresh air and exercise are to a man's body. In so far as worthy forms of public worship have fallen short of the Christian ideal, the reason has usually been that we have divorced them from the Bible or that we have failed to go down from the mountain-top to help the lad who is writhing down in the valley.

Like the priest and the Levite in the parable we have been so much concerned about knowing the theory of the Law and about engaging in formal worship that we have passed by on the other side of the man who has needed us most. The best thing we can do for many a man whose soul is sick unto death is to lift him up tenderly and bring him to the beloved Physician, who ever awaits us with His healing Cross.

In the Apostolic Church the saints of God fed their souls daily from the Book, they enjoyed meeting together to worship God and they kept their souls healthy and strong by engaging in personal work. The reason, however, was not merely for the sake of keeping themselves strong. Those saints of God engaged in evangelism because that is the normal way for the children of God to show their love. These same principles shone forth from the experience of the saints under John Wesley and his brother Charles. When the local minister and his people are deeply concerned about the salvation of the lost, one by one, and keep going out into the highways and byways to bring them into the fellowship of Christ, there is a hunger for the Word of God and a zest for every experience on the mountain-top.

On the other hand, everyone who is familiar with Bible conferences and ministerial retreats knows why President Mackay closed his strong article in that *Christian Century* series with a word of caution about our American conferences. In recent years President Mackay has spent many of his waking hours in preparing for his part in such conferences. But he feels that there is peril in feeding the soul and in exposing it to the vista from the mountain-top, with its "air of greater visibility," if there is to be no outlet in Christian service. In the life of the local parish the best outlet for Christian energy is through Christian evangelism.

One trouble with us in America is that we look upon public worship, or Christian evangelism, or biblical preaching, or something else, as a panacea. Surely there is nothing which can take the place of public worship, but neither can public worship take the place of preaching from the Bible and of personal evangelism throughout the parish—all in the spirit of prayer. So if I seem to have strayed from the subject, the reason is that no man is

safe as the leader of corporate worship unless he is a lover of the Christ who makes Himself known in the Book and a leader of God's people as they bring lost souls, one by one, to the foot of the Cross in the spirit of the hymn:

> Dear Dying Lamb, Thy precious blood
> Shall never lose its power
> Till all the ransomed Church of God
> Be saved to sin no more.

In closing let us think in terms of a text from the third Epistle of John, the second verse. An elderly minister is writing to a Christian layman. Today the words come to the man whom the Lord has honored by calling him into the highest, the holiest, the hardest work in all the world—a world which seems to be closer to the brink of the abyss than at any time since the Reformation: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

If the Lord answers this prayer in your own heart and life, this will by His grace be the very best of all the golden years thus far. Sustained and strengthened by feeding daily upon the Book, engaging constantly in personal work, you will also become a master in the finest of all arts, the leadership of public worship. "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

If at times on a blue Monday morning the weary body rebels, one may exclaim to the mistress of the home, "Why must I be forever pouring out my life blood by feeding the people from the Book, leading them in the worship of God and inspiring them to win lost souls for Christ?", she will smile and simply say, "John, is not that what it means to be a minister of God in the Church of Christ? Take up your Cross, daily, and follow Him."

OUR ENLARGING CHRISTIAN PROGRAM*

By the Rev. Thomas W. Currie, D. D., LL. D.,
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Austin, Texas.

There are coming from the presses of Harper six volumes from the pen of Professor Kenneth Scott Latourette of Yale. The title for the set is *The Expansion of Christianity*. The content of these books is a bracing tonic for people who are trying to function creatively today for the ongoing of the Kingdom of God in our distressed and confused world.

Over and over in these volumes the author brings to the reader's attention the fact that Christianity has spread more widely geographically than any other religion. Not only has it outdistanced any other religion in its geographical conquest; it has secured the allegiance and devotion of more people than has any other religion in the history of man's occupancy of this world. Something like thirty-seven people out of every hundred of the two billion people who now inhabit our world acclaim their allegiance to Jesus Christ as Saviour and Lord.

When we recall that this has taken place in the relatively brief period of but little more than nineteen hundred years, we ought to take courage and work with great heartiness in our generation for the continued ongoing process, looking with confidence to the day when all the kingdoms of this world shall have become the Kingdom of our Lord and His Christ. This great and astounding growth of Christianity during this period suggests the subject for this paper: "Our Enlarging Christian Program."

It would be interesting to write a book of seven chapters on this theme. The titles for these seven chapters should be:

First, The Christian group has historically demonstrated its ability to exhibit a heroic faith.

Second, The Christian group has historically demonstrated its ability to produce the most satisfying philosophy of life.

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*An address to the ministers of the Presbytery of Louisiana.

Third, The Christian group has historically demonstrated its ability to unite its separate units into a creative brotherhood.

Fourth, The Christian group has historically demonstrated its ability to state its experience in a systematic and satisfying theology.

Fifth, The Christian group has historically demonstrated its ability to organize itself into a world brotherhood with the idea of making its ideals a controlling factor among the peoples of the world.

Sixth, The Christian group has historically demonstrated its ability to keep up a sustained and successful program of evangelism looking to taking the gospel to every living person in the world.

And, seventh, The Christian group has historically demonstrated its ability to demonstrate that it has the most creative and satisfying way of life.

Obviously the adequate expansion of these seven headings would consume more than the hour now at our disposal. It ought to be profitable, however, with the proposed chapter headings as a background, to hold before our minds some of the outstanding features of this Program.

Professor Latourette says that all the great religions with a race-wide outlook came into existence over a period of about thirteen hundred years. Six hundred and fifty of these years preceded and six hundred and fifty of them followed the birth of Jesus. More of these religions came into existence before the birth of Jesus than after. Indeed, following the birth of Jesus only two of these religions were born; namely, Manichæism and Mohammedanism. Professor Latourette suggests two interpretations of these facts. First, it might be argued that race-wide religions were needed over a period of thirteen hundred years beginning six hundred and fifty before Jesus was born. Gradually these several religions have performed their functions and are passing out. Indeed, this argument projects the idea that the phenomenon of religion is a passing thing and that some day men will not depend upon religion at all as a personal or social redeeming and socializing factor. It is insisted that the fact that only two race-

wide religions have arisen since the time of Jesus is full proof that religion is being discarded by the race.

The second argument he advances is that race-wide religion was demanded about 650 B. C. to take the place of ethnic and tribal religions. This was due to the efforts at world empire and world organization by Old Babylon, Assyria, Egypt, New Babylon, the Medes and the Persians, the Greeks and the Romans. In China and the Far East the same processes were at work and hence the same demand for race-wide religions in China and India. This argument exploits the idea that man cannot proceed personally and socially without the help of religion. As men are organized into larger groups there must be race-wide religions to replace tribal religions in order to give a sense of racial solidarity. We therefore have seen the rise of the prophet religion of the Jews in Palestine, of Buddhism in India, China, Japan and Korea. Confucianism has arisen in China as another agency seeking to replace the ethnic religions of the people who were being included in the great Middle Kingdom of China. Zoroastrianism likewise appeared in Persia to meet a similar condition. Under the Roman Empire, Christianity appeared with a clear-cut program of race-wide and occupational-wide appeal. Its Leader and Founder not only taught but lived His teaching touching the need of religion as a redemptive agency for every man and for all men. It was the Founder's conviction that man without the benefit of a redemptive religion is hopeless. It was His added conviction that His revelation of God and His method of redemption and His program for the Kingdom of God were ultimate and final. It was His conviction that with this program of His the race could be built into one great family of brothers and sisters with God as Father. He therefore commissioned His followers to take this conception of religion and its functions and give it to every person in the world.

Since the time of our Saviour two other race-wide religions have arisen, Manichæism and Mohammedanism. The former is forgotten and the other seems now to be in a period of decay and ineffectiveness. Instead of accepting the point of view that race-wide religions are a passing phenomenon because no new re-

ligions of this nature have appeared since 622 A. D., the birthdate of the youngest of these religions, this second view takes the position that race-wide religions are absolutely essential to the successful ongoing of people and that Christianity, because of its intrinsic worth, is on its way to supremacy in the field of religion. It is therefore destined not only to continue but also to become the religion of all men. It is the thesis of this paper that Christianity is destined to become the universal religion for the seven reasons enumerated at the beginning of this paper.

The first of these reasons is its ability to live heroically. Our Saviour Himself demonstrated that tragedy can be made creative and redemptive. He proved that sinning man can be remade by the power inherent in redeeming love acted out by Himself in His life, death and resurrection. He undertook to demonstrate that unselfish love is the only effective redeeming agency known to God or man. He was convinced if He were lifted up from the earth He would draw all men unto Himself. Without hesitation He went to the cross. And on that cross He gave the supreme exhibition of the redeeming power which inheres in a heroic loyalty to the idea that love is at the heart of the universe and a complete picture of the character of God.

On the cross, through the Seven Sayings[1] credited to Him by the authors of the four Gospels, He made a sixfold demonstration of the redemptive power which resides in the love which is the outstanding characteristic of God. *"Father, forgive them"* teaches that this love is unbreakable. *"I thirst"* and *"My God, my God, why hast Thou forsaken me?"* teach that this love is expensive. It is expensive both physically and emotionally. *"Today shalt thou be with me in paradise"* teaches that this love is redemptive. Whenever a man responds to this love by faith he is so changed that he becomes a fit companion of God. Not only was the thief remade at the time of the crucifixion. The centurion who superintended the execution was likewise remade. Said he, "Surely this was the son of God." Faith responding to this heroic demonstration of redeeming love remakes a man whether the man has six hours only to live, as did the thief, or

[1]Lk. 23:34, 43; Jo. 19:26, 27, 28; Mt. 27:46; Mk. 15:34; Lk. 23:46; Jo. 19:30.

six years as the centurion may have had. The point of emphasis is not the time one has to live but the man's faith in the kind of love being demonstrated. *"Woman, behold thy son; son behold thy mother"* teaches that this love, demonstrated so heroically by Jesus, is creative. It has power to enable one to expand his ideas of kinship so that any and all needy people may become a part of his own family. Mary, bereft of her son Jesus by the processes of redemption, finds in John a new son who takes sincerely a filial responsibility toward her. This love so heroically demonstrated by Jesus has in it the power ultimately to build the race into one great family of brothers and sisters with God as Father. *"It is finished"* teaches that this love so heroically exhibited by Jesus is fully demonstrated. It was Jesus' conviction that men would never again need any fuller proof of God's love. The experiment was carried through once for all. Henceforth men looking at Jesus on the cross would have a clear and convincing picture of the character of God. He is redeeming love. *"Into Thy hands I commit my spirit"* teaches that Jesus considered His way of life glorious. Instead of tragedy and hopelessness, there is glory and victory.

When Peter shrank from this heroic demonstration of God's love, Jesus reminded Peter and the other disciples that this sort of demonstration he must give and so must every one who would come after Him. This interpretation of love by Jesus was understood and practised by Paul. In his letter to the Colossian Church he said he rejoiced in his sufferings, remarking "now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church."[2] These disciples caught the meaning of redemptive love, seeing in it the demand for unselfish living, willingness if need be to die for one's cause, and a spirit of non-resentment. Not only did the immediate disciples of Jesus see this, but it has been seen and practised by every oncoming generation of creative Christian men and women. No religion has offered so large a list of adherents who have been willing to give this heroic demonstration of the meaning of redemption.

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[2]Col. 1:24.

A second feature of the Enlarging Christian Program has been its ability to think straight. Through the unfolding centuries men remade by the redemptive processes of God's love have outthought their fellow men. When the Greeks at Corinth chided Paul with the suggestion that Christianity made its way only with the uncultured people of the city, Paul replied: "We speak wisdom to them that are full grown; yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God."[3] Paul's conviction is that an experience of redemption opens capsules of personality in the individual which can be opened by no other process. He believed that communion with God in prayer and meditation opened the human mind to a wisdom, to a skill in right thinking and right living, which could be had by no other process. He believed that the judgment of a Christian man was better than the judgment of any other man. He believed this on the authority of Jesus, who taught that this is true because the Christian man is not censorious but takes responsibility seriously and clarifies judgment through prayer. Paul intimates also that Christian wisdom repudiates brute force as a method of achieving the greatest good for men. Paul declares that the rulers of his day were coming to naught. Their best thinking was leading them to the idea that the highest good resided in the use of brute force. The best thinking among Christians leads them to the conclusion that the victory is not with those who depend upon brute force but with those who believe that love as exhibited by Jesus, as unselfish living, willingness to die for your cause, and non-resentment, is the most powerful agency known to God or to man for getting

[3] 1 Cor. 2:6-10.

individuals and groups from where they are to where they ought to go.

This kind of superior thinking by Paul and the first Christian leaders has been repeated by oncoming generations of Christian men. Dr. Glover of Cambridge—an authority on the history of the Christian Church—remarks that it is his sober judgment that in every generation Christian men have out-lived, out-thought and out-died their contemporaries. Dr. Glover finds himself willing to defend the thesis that Christian men have out-thought and can out-think their contemporaries. One of the greatest tests of this point of view is being made in the days in which we live. On the basis of history one is willing to predict that when a satisfying philosophy is found for our day it will be worked out through the heart and brain of Christian men.

A third feature of the Enlarging Christian Program has been its ability to afford a sense of kinship between all Christian groups. There are no racial or occupational barriers here. Greeks, Romans, Samaritans and Jews can meet in the first great Ecumenical Conference of Christians in Jerusalem at 45 A. D., and find a sense of kinship and brotherhood. Not only can they fellowship as brothers. They can come to a common mind as they decide once for all that the message of Christianity is to be taken to men everywhere on the sole basis of salvation by faith and faith alone. This sense of kinship enabled the early Christians to form the separate congregations scattered over the Roman Empire into one group of like-minded people committed to carrying out the Great Commission.

So historically, since the first Ecumenical Conference, members of the Christian Church have felt and exhibited a sense of kinship and partnership. In spite of divisions which have developed as history has unfolded, this sense of kinship has persisted. The currents are running strongly today looking to a renewal of this sense of unity. The World Council of Churches is more than a theory. All plans for it are laid. Many churches have already become members of it. When war clouds lift, this World Council of Churches will appear on the horizon of our world as one of the most creative agencies available for use in rebuilding and re-routing world civilization.

A fourth feature of the Enlarging Christian Program has been its ability to state its experiences of God and salvation and life in a satisfying and systematic theology. Shortly after the death and resurrection of Jesus, His disciples began to write down their estimates of Jesus and of His plan of salvation and of the kind of life which Christian men ought to lead. Quickly these writings were gathered together and became a formulation of the Christian experience. By 397 A. D. these writings were accepted by the total Church. During the long discussions incident to the first seven Ecumenical Councils these documents served as the basis for their discussions and for their findings. So well did they work and think in these first seven Ecumenical Councils that all branches of the Christian Church today accept these findings as a workable expression of what are the experiences of Christians in this business of becoming God-like through the redemptive processes of the gospel. Whenever the situation has called for it, the Christian group has found itself ready, willing to arrange, and capable of arranging, in a systematic form a compendium of its beliefs and experiences. As the Christian religion expands to an increasing number of people, it will at intervals in history be necessary for men to come together for a restatement of their experiences. On the basis of past experience this process will likely continue, and we can with confidence look to a future day when the minds of redeemed men will see more fully and more clearly the total meaning of true religion in the experience of men.

A fifth feature of the Enlarging Christian Program is its ability to make itself a world-wide power in the business of forming and controlling public opinion. When Rome fell in 476 A. D. the one organization which was ready to assume leadership and give a sense of direction to confused humanity was the Christian Church. So well was that task done that for one thousand years the peoples of Europe increasingly trusted the Church to afford them leadership in every type of human endeavor. The Church was allowed to name the man who should serve as ruler. The Church was expected to initiate and sponsor education. The Church was the molder of public opinion and the director of all agencies making for the welfare of the peoples of Europe. To this

same Church went the responsibility, successfully discharged, of carrying the message of salvation to men wherever they might be found upon the earth's surface.

Today one is impressed by the fact that since 1910 there has been an increasingly successful effort on the part of Christian leaders to organize the Christian Church on a world-wide basis. Beginning at Edinburgh in 1910 and continuing through Stockholm in 1925 and Lausanne in 1927 and at Jerusalem in 1928 and at Oxford and Edinburgh in 1937 and at Madras in 1938 and Amsterdam in 1939, conferences of Christians have been held on a world basis. The purpose of these efforts is to build an organization of Christian people which can express corporately the power which inheres in the Christian group. We look with hope, enthusiasm and optimism to this world-wide organization of Christian people. It is quite possible that this group will do for the world of our day what the organized Church did for the world at the time when the imperial city of Rome fell. It is not too much to expect that this world expression of Christian leadership may project its creative service into a thousand years of humanity's future as it did in the years which are behind us.

A sixth feature of the Expanding Program of the Christian Church is its ability to serve as an agency for world evangelism. One of the most imposing features of the history of the Christian Church is its story of evangelism. Starting with one hundred and twenty people at Pentecost, A. D. 30, it expanded its evangelistic program and brought into the Christian group one-tenth of the population of the Roman Empire by the year 325. By 590 the Church had practically one hundred per cent of the people in the Mediterranean Basin within its membership. Quickly following this achievement came the evangelization of England in the 7th Century, and of Germany in the 8th Century, and of Scandinavia in the 9th Century, and of Russia in the 10th Century. Then follows a sincere but largely unsuccessful attempt to evangelize the parts of Asia and Africa and Europe which had been lost to the newer Mohammedan religion. Following the discoveries incident to the sailings of Columbus and others, the Church expanded its forces to take the message of salvation to the populations of North and South America, to Africa and to Asia and to the islands of the sea.

There is a thrill in the fact that today there are twenty-five thousand Roman Catholic and twenty-five thousand Protestant missionaries at work in almost all the countries of the world, telling measurably the same story which was told by the first disciples of Jesus. Results akin to the results achieved in the early days are being achieved by these fifty thousand evangels of the glad tidings which Jesus brought to the world nineteen hundred years ago.

The seventh and final feature of the Enlarging Christian Program has been and remains its ability to demonstrate a way of life. The Jews insisted that religion and ethics cannot be successfully divorced. "Show me your faith without works and I will show you my faith by my works" remains the slogan of Christianity. Since Jesus said to Peter, "If any man would come after me, let him deny himself, and take up his cross, and follow me," Christian people have known what Christian living ought to be. Since Jesus commissioned His disciples, as recorded in Matthew, chapter ten, Christian men have known that they are expected to think and live as Jesus thought and lived. Many sad mistakes have been made by the followers of Jesus who have tried to believe that He requires of us less than Christ-likeness. The greatest release of power for changing men and institutions has come historically when men have taken Jesus seriously and with Paul, Saint Francis, Luther, Calvin, Wesley and multiplied thousands of others have said, "for me to live is for Christ to live over again."

At this time when the world by science and other agencies is being shrunken into a neighborhood, there is great need for the functioning of Christianity in the sevenfold fields which we have been contemplating. We have available for our day the same Saviour and the same Holy Spirit who have historically redeemed and remade our spiritual ancestors. What these men did by God's help we can do. We should and must require of ourselves a sane optimism which will enable us to believe that God has His Church ready to meet the crushing needs of the men of our day. In order to be worthy of our forebears we must accept the present responsibility of leading a confused world out of hatred into love; out of despair into creative optimism; out of cynicism into joyous living.

"THE STRONG NAME."

*A Study in Methods of Preaching.**

By the Rev. Bernard Bain,
Pastor of the Quaker Memorial Presbyterian Church, Lynchburg, Virginia.

One of the peculiarities of our profession is the fact that while we preach to others two or three times every week, others seldom have a chance to preach to us. The barber, every week or so, must get someone else to cut his hair; the dentist, when he has an ache in his tooth, must call on another in his profession to make a painless extraction, and even when the doctor gets sick, some other medicine man must roll his pills. We preach from the pulpit every Sunday, but seldom do we sit in the pew.

About the nearest we can come to listening to another is through the printed page. In this way we can hear how God has spoken through someone else; in this way we can find fresh stimulation; in this way we can keep mentally and spiritually alert. Books of sermons can help to refresh our minds in the art of preaching. For we read a sermon not to appropriate it for our own use but to feed our own souls and also to acquaint us with the ways in which others publish the good news of Christ and of the love of God. We are apt to get in a rut if we stay too much with ourselves. We need the challenge of the accomplishments of others to spur us on; we need to glean from the field of another's experience; we need the fresh outlook which another can bring to our tired minds.

The book of sermons, *The Strong Name,*[1] by the Scotch preacher, Dr. James Stewart, is a book which almost all ministers will enjoy and read with profit. He has preached to us through the printed page. Let us for a little while look at how he preaches, that the fires of his burning passion may rekindle the dying embers of our own lives and that his methods of pre-

*A paper presented to a study group of ministers in the Presbytery of Montgomery.

[1]Published, 1940, by T. and T. Clark, Edinburgh.

senting old truths to this new day may help us present to a sin-sick world the healing gospel of Christ Jesus.

An old minister remarked to me recently, "I find that it is harder to preach today than it has ever been in all my life. People are so busy about a multitude of useless things that they have lost their sense of the need of useful things." I do not know how it was in the other ages, but today is a difficult day in which to preach. The minister is no longer the best educated man in his community; he no longer has the best library in town; he no longer occupies the place of importance he once did. He may still speak with authority, but to many people it sounds like a voice crying in the wilderness. The automobile has made it possible for the poor man to take trips over Sunday which formerly only men of wealth and leisure could take during the week. The radio brings into our homes better music and better speakers than the average church can offer, and competing on Sunday night with Jack Benny and Charlie McCarthy is too much for even the best of our number. It is very humbling and very distressing to remember that millions of people stay away from our churches on Sunday night to listen to a dummy with a wooden head. It is a difficult day in which to preach and it is a day which desperately needs the preaching of the true word of God.

But preaching the truth is not enough. We must preach the truth so people will listen. As the disciples came to Jesus and asked "Lord, teach us to pray," we must go with the petition, "Lord, teach us to preach." We can learn of Him, but I feel sure that He would also have us avail ourselves of all the help at hand. We must learn of others who have been successful in publishing the glad tidings of redemption and release.

Today we must preach so that our words will reach out and take people by the ears and pull them down into their seats and hold them there while we speak to the condition of their souls.

An unknown and poorly dressed herdsman from the wild south pushed his way through the carnival crazy crowd of the city. As he walked he watched and as he watched he grew sick at what he saw. He saw beggars and hungry children. He saw the indifference and extravagance of the wealthy. He saw

the hollow, meaningless worship in the house of God and ministers who were barking dogs that would not bite. So this man from the south made his way to the busiest street corner in the city. He knew that there he would find the luxury-loving, shallow-minded worshippers of pleasure. He knew that along the street would pass the merchants who cheated and the priests who loved their wine more than they loved their God. So on this corner the prophet Amos stood up and called down upon these people the wrath of God.

Some years after that a certain good man had a bad woman for his wife. But Hosea took the heart-breaking experience of his own life and used it as a background to preach tenderly of God's love.

Joel took a national calamity, the plague of the locusts, to preach about what sin does to the soul.

Ezra tore his clothes and pulled hair out of his head and out of his beard and, when a crowd had collected, he offered a prayer of penitence until the people wept in shame.

Ezekiel cut the hair from his head and beard and divided it into three parts. One part he burned in the city, another part he stirred with a knife, another part he scattered to the wind as a symbol of God's judgment which was coming upon them because of their iniquities.

Abijah, when he found Jeroboam, took off Jeroboam's garment and tore it into twelve pieces and gave Jeroboam ten pieces and said that God would take the kingdom out of the hand of Solomon and would give ten tribes to him.

In these and other ways, men of old made alive the message God had given them. How can we present His message today so that it will burn in the hearts of our hearers?

When I had finished reading Dr. Stewart's book of sermons, *The Strong Name,* the thing which was most vivid in my mind was the fact that Christ had occupied the central place in nearly every sermon. His preaching is Christ-centered preaching.

On page 91, when he speaks of the central theme of Paul's message, he is also giving his own philosophy of preaching. He says, "If ever there was a man of one subject, that man was Paul. 'I determined,' he told the Corinthians quite frankly, 'not

to know anything among you, save Jesus Christ.' 'To me,' he wrote to the Philippians, 'to live is Christ.' That was his one theme, given to him straight from God Himself; and if ever a time should come when that is no longer the central theme of the Christian Church, then the day of the Church will be finished. The one thing that can justify the Church is a great passion for Christ.

"There have been other men who have burned with the same flame as the apostle. I think of Raymond Lull, valiant missionary to the Moslems, with his oft-repeated exclamation, 'I have one passion—it is He, it is He'; of Charles Wesley, singing and helping a multitude of others to sing—

> 'Thou, O Christ, art all I want;
> More than all in Thee I find';

of C. H. Spurgeon, crying out the secret of His life, 'I looked at Him, and He looked at me, and we were one forever'; of Alexander Whyte and Marcus Dods in their long Saturday walks together—'Whatever we started off with in our conversations,' said Whyte, 'we soon made across country, somehow, to Jesus of Nazareth.' 'We preach always Him,' said Martin Luther, describing the message of the reformers; 'this may seem a limited and monotonous subject, likely to be soon exhausted, but we are never at the end of it.' If a man should live to be a hundred, preaching twice a day about Jesus, even then he would not be at the end of it . . . The early Church had a strange name for Jesus. It called Him 'the Alpha and the Omega'; which means, to put it in the language of today, that Jesus is simply everything in life from A to Z. There is nothing worth heralding but Jesus. 'I am coming to you with Christ,' said Paul. The man of one subject."

We notice also that the sermons of this book present the whole broad, beautiful message of Jesus and about Jesus. The preacher speaks of the redemption through the blood of Christ; of God in Christ reconciling the world unto Himself; of the Father's house with many mansions; of the resurrection of Christ. But he also speaks of the Christ who can free us from the prison house of drudgery and from the overburdening pressure

of the world; of the Christ who can give new purpose to our lives here; of the Christ who helps make our suffering seem less severe because He once suffered for us all.

People are still hungry for news about Christ. Sin-sick souls need to be told again about the Saviour; men who feel alone in the world need to be reminded of the presence of Christ; loved ones need the assurance of immortality; men out of their weakness need to turn to Him for strength; men in sorrow need His comfort; lives that are beaten to and fro need His steadying hand.

These sermons are Bible-centered. You gather that here is a man who is familiar with the word of God and who can bring a message from the Bible suited to the needs of our day.

It might be mentioned in passing that not one of the sermons is an expository sermon. Perhaps this is because an expository sermon does not readily lend itself to print, for if you think about the books of sermons you have read, you can recall very few expository sermons in the list. This is rather surprising, since many of us believe that expository preaching is the best kind of preaching.

It might also be mentioned that though the sermons of Dr. Stewart are rich in Biblical quotations, they are not of what we might call the proof-text variety, that is, quoting isolated verses of Scripture to support some pet theory the preacher might have. We can use the Bible in two ways. We can go to the Bible with our minds already made up and search for supporting words for what we believe or we can go to the Bible and study it and very humbly try to learn what it teaches. It is rather surprising how many preachers do the former.

Dr. Stewart's sermons are rich in quotations from the Bible. So often the Bible can say a thing so much better than we or any of the secular writers which we quote. I clipped the following from the Baltimore *Morning Sun* for Dec. 27th, 1941: "Like most really fine orators, Winston Churchill knows his Bible, the greatest treasure-house of eloquence in the English language. Mr. Churchill's quotations in his address to Congress, 'He shall not be afraid of evil tidings,' comes from Psalm 112, a rhapsody in praise of the man that feareth the Lord. 'His heart is established,'

sang the Psalmist, 'he shall not be afraid, until he see his desire upon his enemies.' There could hardly have been anything more effective, considering the time and the circumstances under which the speech was made."

It strikes me, though, that Mr. Churchill might have added another quotation from the same source, in view of the fact that he was speaking to the legislative body that passed the lease-lend bill. The fifth verse of the same Psalm reads, "A good man sheweth favour and lendeth: he will guide his affairs with discretion."

Dr. Stewart uses the language of the Bible, phrases and clauses and sentences which flash with brilliance and beauty. I feel that a young minister can do no better than to study the language of the Bible until our own language becomes filled with its simplicity and clearness and beauty.

On page 181 we find an example of what I mean. Dr. Stewart says, "The Jew was so often a man with nowhere to lay his head, envying the foxes their holes and the birds of the air their nests, and crying out in the bitterness of his soul for the hills of his native Judah and the familiar landmarks of the dear city of God."

Dr. Stewart is lavish in his use of illustrations from the Bible. His sermons are filled with illustrations, good illustrations, and most of them are from the Bible. In examing my own sermons I find that I have used too few illustrations from the Bible. So many of mine are taken from the latest issue of the *Reader's Digest,* which everybody has read, or from an old book of illustrations, which nobody ought to read. In the future I am going to use more Biblical illustrations. For one thing, the Bible speaks to every condition of human life. There is no emotion, no longing, no temptation, no trial, but has its counterpart in the Bible. If a sermon really speaks to a man's life, you can find illustrations for it from the Bible. Then, in the second place, the illustrations I get from the Bible will be so new to the people who hear me preach. For people do not know their Bible. They have only a passing acquaintance with the rich treasures in its pages and when we use some unfamiliar incident in the Bible it is as new and fresh to our congregations as tomorrow's newspapers. I

do not, of course, mean that we should use only Biblical illustrations. But I believe the average minister could preach better if he used more illustrations from the Bible.

Dr. Stewart, though he is lavish in his use of illustrations from the Bible, also calls on other sources to drive home his points. His sermons reveal that he is a wide reader in many fields. For instance, on page 60 he quotes C. K. Chesterton, Walter Lippman, the Apostle Paul, the Apostle John and Charles Wesley. In one paragraph on page 63 he quotes Reinhold Niebuhr, C. E. M. Joad and Aldous Huxley. He has reaped in many fields and brought home the best for his flock.

We must remember that preaching Christ, essential as it is, is not enough, and preaching from the Bible, essential as it is, is not enough. We can preach about Christ and still the sermon may be as dry as dust, and we can preach from the Bible and still put people to sleep. I have heard some earnest ministers say that our churches are empty because we do not preach about Christ and if we would start to preaching about Christ the crowds would come. But I can remember attending a service conducted by a minister who seldom mentions Christ and I had to stand up, though it was in August, and I have been to dreary, drawn-out services where only Christ was preached. We must and should preach Christ, but there must be some spark of devotion, some eagerness of purpose, some keen conception of human conditions, or some attractive way of stating a message that means heaven or hell to the hearers. For Jesus was not satisfied simply to state His message. He stated it in words that brought warmth to the man of faith or stabbed alive a long slumbering conscience or so met the need of the soul that men could not forget the man or the message. Men did not always agree with Jesus but no man ever forgot the things He said. He used common, everyday terms,—the lilies of the field, the birds of the air and all the ordinary things of the countryside which the people knew and understood.

We ought to try to make our sermons as attractive as the message we are called to preach. Dr. Stewart does it partly through his choice of words, painting in broad, bold strokes pictures we cannot forget. He is gifted with great powers of descrip-

tion. Listen as he tells of God's call to Samuel: "I think of Samuel, when the evening hymn was hushed and the temple courts were dark, and suddenly the voice of the Lord God rang through the silence of the shrine and called the child by name."

Dr. Stewart is generous in his use of figures of speech, speaking, for instance, of "the desert of our wandering," "the sunlit heights of courage," "when your day has run to sunset and the evening star is in the sky."

Furthermore his sermons contain more alliteration than an article in *Time* magazine. Here are just a few: "fervent, fevered, efforts"; "mocking mirage"; "live for years in the light of a lovely dream"; "had sent a sudden shiver through their souls"; "moving memory of a mighty life"; "disquieting and dismal and downright bad"; "drive our lives straight and true through the tangles of this tempting world."

He also calls upon the poets in almost every sermon, no doubt remembering the words of George Herbert:

> "A verse may find Him who a sermon flies
> And turn delight into a sacrifice."

These sermons also speak to the heart of man without surrendering intellectual respectability. It is hard to blend the language of the heart and head. Some sermons are all emotion, and men who think turn away in despair or disgust. Some sermons are all intellect, and never touch the commonplace things of life. Some young people returning from a Young People's Conference were talking about the inspirational speaker who had preached over their heads. One of them said, "Jesus said, 'Feed my sheep, not feed my giraffes.'" We ought to put the message down where the people can get it and it ought to be the message they need. Never man spake as Jesus did, and wise men came and listened and were helped, and simple, ignorant people found comfort and hope in His words, for He spoke both to man's head and to man's heart.

The sermons of this book were preached to people who live in a troubled land. The people have been at war, and all the horrors of modern war were their constant neighbors. Men had left the

congregation to fight with the armed forces and no doubt news had already come that some of them would never return. Perhaps others had returned, crippled and twisted for life. They knew what it was to fear an air raid, to fear invasion, to fear for the safety of a loved one. They knew how hard it is to stay at home and wait.

They had faced all the mental perplexities which these times engender—why does God allow war? what is the answer to the problem of human suffering? does God care? what are the assurances of immortality? These and a hundred other problems plagued them day and night. And their pastor knew their foes without and their fears within and his sermons are a brave effort to answer their doubts and bring comfort and the assurance of God's help. Here is not a man preaching pious platitudes. Here is a man facing life, wrestling with the problems of his people and shedding upon them the light from God which is found in Christ Jesus.

It is really hard to experience and know the problems of our people. For instance, I am probably exempt from the draft. It is hard for me to appreciate fully the feelings of the man who is subject to call. When I get sick the doctor comes to see me, but never charges me anything. It is hard for me to understand fully the fear of illness which the poor man has.

Then, too, many people are not quite sure that preachers are human and they hesitate to confide in us about their temptations and their doubts and exactly how they feel about religion. To a great many people we seem unapproachable and they are afraid to come with their troubles and with questions they would like to discuss. I am afraid that a good deal of our preaching misses the mark because we do not really know the people to whom we preach.

I once heard of a Presbyterian elder in a country church who advised his pastor to plant a field of corn, because, he said, "if we have a drought you will pray more fervently for rain."

I wish it were possible for all of us to have a field of corn, that we might understand how our people feel when the drought comes. "I sat where they sat," Ezekiel said, and any minister who really preaches must do the same.

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I. EXEGETICAL THEOLOGY.

INTRODUCTION TO THE OLD TESTAMENT. *By Robert H. Pfeiffer,* Harper and Brothers, New York. 917 pages. $4.00. English-speaking readers have long been in need of a new Introduction to the Old Testament. The standard works of an earlier generation, such as Canon Driver's *Introduction* (the last edition of which appeared in 1913) are long since out of date and nothing has appeared to take their place. Recent treatments, of which there have been many, have been in every case too popular to satisfy the serious student. The only really thorough work of the kind to be produced in the last few years, O. Eissfeldt's *Einleitung in das Alte Testament* (Tübingen, 1934) has, unfortunately, not been translated into English. It was, therefore, with real eagerness that we awaited the issue of this book ever since it was announced some months ago.

In a large measure it lives up to expectations. It contains in its relatively compressed space a truly staggering amount of information marshalled by a scholar who seems to be acquainted with virtually everything that has ever been written pertinent to his subject. The bibliography, which covers a full 35 pages, cannot be praised too highly. It alone would repay one for his purchase. The student who wishes to come abreast of Old Testament research will find this just the book he has been looking for. If it fails to equal the work of Driver or of Eissfeldt (the last remains the best recent Introduction) it is not for any lack of scholarship on its author's part.

Prof. Pfeiffer's position will not prove startling to any one who is familiar with Old Testament critical scholarship. It may be characterized as quite liberal—much too liberal to be pleasing to the average reader of this REVIEW—perhaps somewhat to the left of the current critical orthodoxy on most points. The book exhibits all the virtues and most of the faults of the "scissors and paste" approach to the Bible. Unfortunately, too, the long shadow of that reconstruction of Israel's history universally popular since Wellhausen falls over its pages, and we read of a slow development from henotheism to an ethical monotheism only fully realized in the Deutero-Isaiah (cf. pp. 3, 474). It is a pity that this dogma, now challenged in many quarters and fast losing ground, should be perpetuated in a book of so much scholarly worth.

Part I, entitled "The Old Testament as a Whole," will be especially valuable for the excellent and compendious treatment of the text and versions in Chapter V. The treatment of the Pentateuch in Part II does not offer much that differs sharply from the usual documentary divisions, save that the author finds in Genesis a new source, S (Edomite:Seir), roughly corresponding to the earlier part of the J^2 of Smend or the L of Eissfeldt. A very low regard for the historical value of the material in general, and

the denial of any part of the Pentateuchal legislation to Moses, will certainly not win universal applause. This super-skepticism carries over to Joshua (p. 301, "if Joshua was historical"), and this in the teeth of archæological evidence which forces us, if no Joshua existed, to invent one (cf., e. g., W. F. Albright, *Bull. Am. Sch. Or. Res.*, No. 58, p. 10ff and No. 74, p. 11ff.). A similar apparent blindness to archæology is exhibited on p. 384, where it is stated that Solomon's state was lacking in industries—in spite of Glueck's discovery of the amazing copper works at Ezion-geber.

Space does not permit a criticism of each instance where an extremely cavalier treatment of the material arouses question. Suffice it to say such instances are many and occur throughout the book. As far as thoroughness in treatment of the history of research, and of the material itself, goes, some chapters far excel others. The chapter on Isaiah is especially thorough, although relatively large portions of chapters 1-39 are denied Isaiah. The author defends a Second and, in common with others, a Third Isaiah. The treatment of Ezekiel is also very thorough, and the reader will be pleased to encounter a strong rejection of Torrey and his pseudo-Ezekiel. The chapter on the Minor Prophets is likewise of praiseworthy thoroughness and clarity, but, like the others, raises its quota of objections. We cannot agree, for example, with the espousal (p. 568) of the chivalrous attempt of Duhm and others to clear the name of Hosea's wife. Nor can we understand what he means (p. 572) by annotators who "invented a single Baal." Do we not know enough of the Canaanite religion from the Ras Shamra texts and elsewhere to understand that the "Lord of Heaven" was somewhat more than the composite picture of various local numina?

The same type of criticism applies throughout the remainder of the book. The treatment of the Chronicles is especially severe. Not only does the author find the Aramaic documents of Ezra clear forgeries (we thought Eduard Meyer had disposed of that long ago, to say nothing of H. H. Schaeder and others more recently), but he is barely able to conclude that "Ezra need not be a purely fictitious character" (p. 833). Thus we see that Pfeiffer belongs among the more radical of Old Testament scholars. His extreme position is, unfortunately, aggravated by a tendency to ill-considered, even intemperate, expression. The fondness for such terms as "pure fiction" (p. 27), "lacking all historical basis" (p. 28), "alleged inspiration" (p. 62), "make-believe" (p. 363) detracts greatly from the worth of the book. Perhaps that is another way of saying that no one, however learned, who does not share in a measure the Bible viewpoint ought ever to attempt an Introduction to the Bible. The Bible is not merely a scholarly discipline and cannot be treated as such.

It is with real regret that we are unable to praise so learned a book without stint. As it is, no student of the Old Testament can overlook it. It is the most comprehensive work of its kind available to him today. It is not recommended for those who are likely to be distressed or confused

by it, but for those who can with a critical eye use it to gain a perspective of a whole field of Biblical research, it will be invaluable. J. B.

ONE PROPHET AND ANOTHER. *By Ethel Cutler.* The Woman's Press, New York. 126 pages. $1.50. This book will not be of great value to evangelical Christians, in spite of its literary attractiveness and some suggestive touches. The author's point of view is that of the extreme liberal and there is no place in her interpretation for the supernatural. Manna is the "sweeet gum from the tamarisk tree." It was easy for Joshua to lead the children of Israel across the Jordan, "where a landslide held back the waters." The Shunamite's son was merely "prostrated by the noonday heat." The Angel of the Lord who smote the hosts of Sennacherib was "a devastating pestilence." Deuteronomy is the product of "unknown writers in the days of Hezekiah and his successors." The daughter of the Syrophœnician was suffering from a "tantrum." Jesus came to save His people "from missing the mark." The jacket design is taken appropriately from a collection of designs for Chinese windows. R. A. L., Jr.

JESUS IN ACTION. *By Benjamin W. Robinson.* The Macmillan Company, New York. 217 pages. $1.50. Worthwhile books grow; they are not dashed off on the impulsive thought of the moment. The author says this book represents the studies of a life time. In his youth he became interested in the positive, vital, wholesome life of Jesus and now, with a mind saturated with the Gospel story, he portrays Jesus in a way which will be fresh and challenging to many for its emphasis on the affirmative in the life and work of Jesus. The book falls into four main sections: The Positive Personality; The Positive Program; The Positive Use of Previous Religion; and The Positive Teachings. With some points of interpretation all may not agree, but with the author we can say: "If the reader will take the 'positive' attitude towards these pages he may find much of interest. Hold fast to that which is good and forget the rest." The reviewer read the book with real interest and profit and believes that it will be both suggestive for preaching and valuable for personal meditation. J. E. B.

HE IS RISEN. *By Harold Paul Sloan.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 186 pages. $1.50. The keystone doctrine of our Christian faith is here treated in a fresh and acceptable manner. Bishop McConnell has written the Introduction, in which he says, referring to the Resurrection, "The revelations were subjective to subjects prepared to see, and the appearances were of objective reality." The author first deals with man and shows that as an aspiring creature he reaches out and longs for the transcendent as personified in the Resurrected Christ. This is a fine point. The subjective elements of the doctrine of the Resurrection are thus rooted in divinely nurtured soil. Then in concise form the author

deals with the Resurrection stories as objective reality. The Gospel narratives are examined as to their veracity and authenticity. Dates of the New Testament documents are considered for their contribution. Pseudo-gospels are mentioned, enhancing the canonical narratives. The last chapter is entitled, "Therefore." Therefore, "This is the victory that overcometh the world." The author is a member of the New Jersey Conference of the Methodist Church. S. J. L. C.

THE DISCIPLE. *By T. R. Glover.* The Macmillan Company, New York. 62 pages. $1.00. The minister or Bible student will find more in these 62 pages than in many books two and three times as large. The author's reputation as an authority on the New Testament, especially in its relation to the Graeco-Roman world and times, has been firmly established, as has his ability to write in concise, informing and convincing style. In this little volume he has chosen twelve themes: The Learner, The New Man, The Slave, The Free Man, and so on. These he has placed under his fine mental microscope and he writes what he sees. Four or five pages are devoted to each topic. This is a choice little book. S. J. L. C.

THE THOUGHT OF ST. PAUL—In the Light of the Modern World. *By Eric Montizambert.* Morehouse-Gorham Company, New York. 325 pages. $3.85. The author is a liberal Anglican, and is Dean of St. Matthew's Cathedral, Laramie, Wyoming. He is convinced that Paul is worth studying in connection with those questions of faith and order which are so vital in any move towards Protestant reunion. He believes that Paul truly represents the mind and teaching of Christ, having received both what we now have in the Gospels and also the private instruction given the Apostles. He believes that the Early Church simply developed the doctrines and forms which were in germ in the teaching of Christ and more evident in the Church of the first century. It is evident that he believes, further, that his own liberal Anglican position is in essential harmony with this early "Catholic" Church. The author does not attempt to give us the result of an original and thorough study of the mind of Paul. He seems more interested, rather, in discussing, pro and con, certain fundamental questions of faith and order in the light of what he believes to be the teaching of Paul. He finds that Paul supports the doctrine of the Trinity. Paul's doctrine of the Church under the figure of the Body and the Head is given prime importance, and the author says, "We mean literally that the exalted Lord is part of the Church in precisely the sense that the human head is part of the human body" (p. 122). Sin is separation from God, and the Cross brought about reconciliation, (just how is not made plain), and results in a fellowship in the Divine Body. In regard to Baptism, "St. Paul has no tolerance for any idea of the Sacrament as a mere symbol. In his teaching it actually achieves the very thing that it portrays. It wipes out past sin"

(p. 205). The sacraments of Penance and Confirmation logically grow out of the early practise of the Church, the author believes. He believes that the doctrine of the ministry can be built on Pauline foundations. And he discusses the Apostolic Succession, (in which, through the authorized leaders, *God* sets aside men for the ministry, though this grace must be ratified by a call from the people), and the nature of the priesthood of the minister. In regard to the Eucharist, for him "the Eucharistic food brings about our participation in the Body and Blood of Christ—the whole being of Christ,—and so maintains the oneness of the Church" (p. 264). This experience seems in his mind to be different from that of other Protestants, although he says God in His goodness has not neglected to feed these "lambs" outside of the fold, who do not realize "that the food in the fold is better" (pp. 261-262). Thus this book is of real interest as a revelation of the point of view of the liberal Anglican in these days when a reunion of Protestantism is in the air. J. E. B.

II. SYSTEMATIC THEOLOGY.

THEISM AND COSMOLOGY. *By John Laird.* Philosophical Library and Alliance Book Corporation, New York, 1942. 325 pages. $3.50. This volume is the first series of a course of Gifford Lectures delivered in the University of Glasgow in 1939 on the general subject of Metaphysics and Theism. John Laird, who is Professor of Moral Philosophy in the University of Aberdeen, gives us here the fruits of a rich erudition and of patient reflection. Detached, almost skeptical, the mood in which he approaches the theistic problem stands in striking contrast to the prophetic confidence of Reinhold Niebuhr's *The Nature and Destiny of Man,* which appeared last year.

Theism and Cosmology is a searching scrutiny of the theistic position by a mind divested of every possible bias and certainly of all theological predilection. After an attempt to vindicate the rights of natural theology, the author proceeds to examine the rational grounds upon which theism supposedly rests, with the care of a scholar and the acuteness of an expert metaphysician. The cosmological and teleological arguments are minutely analyzed, along with the theistic conception of creation, eternity, ubiquity and omnipotence. Professor Laird emerges from his explorations with a theism so attenuated that it is little more than a film drawn over a pantheistic world. The universe is deiform; but there is no transcendent nor personal God. Whatever God there is must be temporalistic and spatial. (How, he asks, could those who believe in a resurrection body object to a spatialized deity?). Even this "mitigated pantheism" is unprovable, but it is at least incapable of disproof.

Despite the disappointing conclusion of this book, the reviewer would commend it as an excellent discipline for any theist who wishes to enter the metaphysical jousts against an antagonist who is brilliant, agile and learned. J. N. T.

CHRISTIAN REALISM. *By John C. Bennett.* Charles Scribner's Sons, New York. 198 pages. $2.00. To many American undergraduates, according to a recent article in *Time,* "theology is again intellectually respectable." In this book it is made fascinating as well. In the author's own words, *Christian Realism* is "an attempt to think through some of the most important problems of Christian life and thought in the light of insights which have come from recent developments in theology and in the light of events that haunt our minds." Now that we are in the war, the haunting events are still more haunting and the religious developments all the more noteworthy and pertinent for the American Church.

In his first book, *Social Salvation,* Dr. Bennett gave us a magnificent popular statement of the implications of Christianity for society. This book, written in lecture form and against the background of more specific social situations, is not the rich and fruity classic the other was; but it is rich and fruity. Packed with vigorous and clarifying insights, it should prove enormously helpful to Christian leaders eager to be faithful guides in a confused and depressing time.

In discussing matters like original sin and forgiveness the author will seem to many of us too extreme; but his freshness in dealing with these themes and his application of them to our present social situation make his treatment worthy of careful attention by all spacious-minded Christians. Whether he succeeds always in steering the real Christian course between easy-going liberalism and stiff-necked fundamentalism may be open to question. On the whole, the book to my mind lives up exceedingly well to its title, being in doctrine for more realistic than the creampuff modernism so popular yesterday and in spirit more nearly Christian than some of the doubtful dogmas that bear the orthodox label. J. H. M., Jr.

THE CHRISTIAN FAITH. *By Nels F. S. Ferre.* Harper and Brothers, New York. 216 pages. $2.00. "Christianity is primarily a religious fellowship *subject to a definite standard of faith.* This we must stress: To Christian fellowship faith is fundamental." (Italics his). The author was born in Sweden, educated in this country and is now Abbot Professor of Christian Theology at Andover Newton Theological School. He believes that "in Jesus absolute truth has been seen. God is seen in historic revelation." As a brief working definition he says Christianity "is a God-centered, God-given freedom and faithfulness based on the kind of love first fully revealed and made effective as light and life in Jesus Christ." Christianity is therefore the ultimate religion which meets human need and fulfils all other

religions. What is this absolute truth that is revealed in Jesus? It is the unique love of God whose purpose is fellowship. In the light of this key the author explores the meaning of the Incarnation, the Virgin Birth, the question of Miracles, the Atonement, and the meaning of Sin, Repentance and Forgiveness. He believes that God redemptively broke into the world order in Jesus and that salvation is only effected through Jesus, through whom the "pull" of the divine love is exerted. The author tries to state the truth in fresh language. He is Luthern in his background, not Calvinistic. For these reasons some will not like his book. Others will feel that in places his statements are inadequate, perhaps erroneous. His view of Scripture, and his subordination of the holiness of God to His love, will not be considered satisfactory by many. However, though one may disagree with the author, one cannot read the book without being stimulated in his thinking by its warm, humble, thoughtful presentation of the love of God in Christ leading men to a fellowship which embraces God and man.

J. E. B.

THE SOVEREIGNTY OF GOD. *Edited by Jacob T. Hoogstra.* Zondervan Publishing House, Grand Rapids, Mich. 216 pages. $1.50. This book contains the proceedings of the First American Calvinistic Conference, held in Paterson, N. J., in 1939. The objective of this Conference was to "rally positive Calvinists to state, to defend, and to propagate historic Calvinism in this, our age." This book states, applies and defends this system of thought, with special emphasis on the doctrine of the Sovereignty of God—the theme of the Conference. The section on "Foundational Studies"—the statement of the doctrine—is by far the best part of the book. A weakness of the book is the detailed record of the proceedings of the Conference. The book will be of help to those interested in positive Calvinism. O. G. H.

EXPERIENCE AND THE CHRISTIAN FAITH. *By Howard B. Jefferson.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 226 pages. $2.00. The author discusses the contribution which Experimentalism and Traditionalism have made to the Christian faith and seeks a synthesis of the two viewpoints. Experimentalism goes back to the pragmatism of William James, stresses the instrumental, operational, scientific aspect of the truth and finds its fullest expression in the theology of D. C. Macintosh, who claims that in religious experience we should have the same sort of scientific verification that we have in science proper. Traditionalism emphasizes the absolute, realistic and transcendent side of religious truth and is based on divine revelation received by faith. The author discusses the contribution which these two viewpoints have made to such problems as God and nature, God and value, God and evil and theology and the social problem. As an example of a proper synthesis of the two positions he says, dealing with theology and the social problem, "The Christian believes fur-

ther that the ideal and the historical met in Christ and that therefore the goal of history is both something to come and something which has already taken place. The total concept of the Kingdom of God brings together the pragmatic and transcendent principles and adds to these the Christian revelation." This is a constructive, scholarly and suggestive book. C. V. C.

RELIGION FOR TODAY. *By the Rev. Prof. A. J. William Myers,* Head of the Department of Religious Education, Hartford School of Religious Education. Association Press, New York. 210 pages, plus appendix, bibliography and index. $2.00. A vigorous and even polemic affirmation of the liberal Christian viewpoint in theology and anthropology and its implications for social and educational theory is presented by this tenth book of a writer who was brought up in a Presbyterian seminary and has reacted strongly against a form of Christianity which he feels to be insufficient for human needs. Those who have had the notion that liberalism in Christianity is outmoded, feeble or discouraged will be surprised by this book. Dr. Myers is repetitious, but his very redundancies make more clear his sharp distinctions between Roman Catholicism and its almost-identical twin typified by the Lutheran type of Protestantism, on the one hand, and liberalism on the other. The first part of the book is devoted to God and the Cosmos. The meaning of all this is then sketched successively for personal living, social reconstruction and religious education, with a closing section on the future of religion. God is not above or behind but in the world-process; the division between sacred and secular is artificial; all mankind is born of God, and religion is a natural, not a contra-natural, response to God the Father. Man has an element of free will and can work with God or against Him—this last being the essence of sin. Jesus taught and lived the good news of God's love and that everyone has direct access to Him. The Church is any corporate body of people who dedicate themselves to the worship of God and the service of man and is divine only so long as it fulfils this purpose. Few books so clearly differentiate between the two viewpoints named by the author "formal education," seen in pure form among the Catholics, and "creative education," seen among liberal Protestants, the difference holding in state and church schools alike. Dr. Myers holds no truce is possible, using such words as "diametrically opposed." Nevertheless those who are not bound to "either-or" positions will find that even rather conservative (i. e., close-to-Catholic) Protestants not only can but do make use of many of the basic ideas put down by this book on the other side of the fence. Certainly if it be heresy to affirm that the Church School must not be satisfied with verbalisms and preachments, give us more heretics! K. J. F.

THE INNER WORLD. *By John Wright Buckham.* Harper and Brothers, New York. 292 pages. $3.50. This is a popular presentation of the philosophy of religion from the Christian point of view. Beginning with a

discussion of the nature of the self, the author moves by way of an analysis of experience into a study of the meaning of interpretation, expression and truth. From this point he leads us into a discussion of religion in general culminating in a presentation of theism and revelation. The concluding portion of the book deals with the problems of shattered and thwarted selves, immortality and evil.

The author makes no pretense either to originality or to profundity, and at times the book borders on the superficial. It is characterized by a wide compass of quotation, ranging from Plato to the *Reader's Digest,* with perhaps an over-fondness for literary allusion and a plethora of footnotes. For the Sunday School teacher with intelligence but scant furnishing in philosophy this book would prove on the whole a useful introduction. For the serious student other volumes will be more satisfactory. J. N. T.

CHRIST IS GOD. *By Archibald Rutledge.* The Fleming H. Revell Company, New York. 46 pages. 75 cents. I am glad that I have read this little book. Its theme makes it timely for Christmas or a suggestive study for Easter. The discussion is sane, constructive, conservative, and produces both a satisfying and comforting impression on the reader. The literary merit of the book may be assumed from the well known name of the author. Believing Christians should read *Christ is God* and then should pass it on to some friend whose intellectual achievements have enabled him to graduate from Christianity. W. C., Jr.

PRAYER. *By George A. Buttrick.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 333 pages. $2.75. When I heard a series of lectures given by Dr. Buttrick several years ago on Prayer, they impressed me so much that I have been eager ever since for the gist of these lectures to be published. To me they were the most comprehensive and inspiring messages on prayer I have ever heard or read. When this book appeared, I discovered that the original messages were not only embodied in its pages but were considerably enlarged and the theme of prayer was completed by the addition of other chapters which dealt with many aspects which the author had not previously treated. It is the most outstanding book on prayer I have ever seen. If there is any book that the Christian minister and religious leader must put on the "must" list for 1942, this is certainly the book. It is important because there is no question about prayer which a truly serious student of the subject can raise that is not adequately discussed in the volume. It is important in that there is no statement in the book that will rub wrong either the devout believer in the word of God or the critical scholar. Its discussions and conclusions are valuable alike to either of them, or to anybody else. It is in line with competent scholarship; it is in accord with the Scriptures; it is parallel with Christian experience. Not only so, but it is written in a style that thrills the reader

from the beauty of expression, from the brilliancy and the aptness of the phrases and from the wisdom as well as the dignity of its language. It is a book that will help the reader to pray. It is a book that will answer definitely our big questions about prayer. It is a book that will aid in the growth of men spiritually. C. H. N.

DOES GOD ANSWER PRAYER? *By Louise Harrison McCraw.* Zondervan Publishing House, Grand Rapids, Mich. 219 pages. $1.00. The principles upon which Miss McCraw would have her readers construct an effective prayer life are ably supported by Scriptural quotations and the contents of the book clearly reveal that she has tested her plan in the laboratory of personal experience. The approach to the subject of prayer is that of the Victorious Life group. She interprets the Scriptural teaching about prayer very literally and gives many illustrations by way of proof of the validity of her interpretation. At times she lays so much emphasis upon the objective side of prayer that the subjective side is almost completely lost sight of. C. L. L.

III. HISTORICAL THEOLOGY.

THE CRISIS OF OUR AGE—THE SOCIAL AND CULTURAL OUTLOOK. *By Pitirim A. Sorokin.* E. P. Dutton and Company, New York. 338 pages. $3.50. Dr. Sorokin, world distinguished sociologist, chairman of the department of Sociology at Harvard University, has written a volume, diagnosing our present world malady, with which all ministers, teachers and others who mould or attempt to influence public opinion and who feel a responsibility for building a better world should become thoroughly familiar. He does not deal with superficial manifestations of this malady, for example, Hitler, Stalin and Mussolini (except to expose their roots), but with tendencies long operative in Western civilization, whose inevitable effects he had pointed out before the present world catastrophe had developed.

In brief, he distinguishes three types of civilization: (1) Ideational, whose major principle or value is God; (2) sensate, in which only what men see, hear, smell, touch and otherwise perceive through their sense organs is real and has value; and (3) idealistic, which embraces the supersensory and superrational aspect plus the rationalistic aspect and, finally, the sensory aspect, all blended into one unity, that of the infinite, manifold God. Our present sensate civilization, which began to develop in the Renaissance, is now in process of disintegration. Evidence for this is found in every area of modern day life,—in the field of art, in the system of truth (science, philosophy and religion), in ethics and law, in family life, economic organization, national government and international relations. In each of these fields absolute values have been discarded, and deterioration, inevitable where true norms no longer exist, has made itself abundantly manifest.

The crisis of our age, then, is not a superficial one, as optimists would have us believe, one which will pass and leave our world much as it has been in centuries past. It is rather one of the major crises of world history, one comparable to the passing of the Græco-Roman civilization (likewise a sensate civilization). Neither does it spell the end of Western civilization, as pessimists would have us believe. The decline of sensate civilization will be followed—as in the past—by some form of idealistic or ideational civilization, in which absolute values (God in one form or another) are once more accepted by the dominant elements in society.

This brief statement of the major thesis of the book does not begin to suggest its significance, or its value to the minister. The book is clearly written, simple as a bell, with data from a dozen different fields which the minister can use, and should use, in the preaching of the gospel. No minister who reads it will fail to incorporate large parts of it into his sermons during the coming year. Few books, if any, written in recent times have so clearly, unmistakably, diagnosed the disease of modern civilization and at the same time, in scientific, not theological, language, pointed men to the only cure.

E. T. T.

RELIGION AND THE WORLD OF TOMORROW. *By Walter W. Van Kirk.* Willett, Clark and Company, Chicago. 150 pages. $1.50. It is not easy for us to remember in these days that there will be a world of tomorrow and that the coming of peace will bring problems fully as difficult and as crucial as those of war. Dr. Van Kirk's volume is especially timely and valuable as a reminder that we must not be unprepared for the day when peace will again be possible. His four chapters serve to make it abundantly clear that this possibility will be realized only if the political and economic foundations of tomorrow's world are based upon Christian principles and undergirded by Christian faith. The book does not in itself offer an edequate solution to any of the problems which it discusses but it should serve as a real stimulus to serious thought about them and as a challenge to the Christian forces of America.

J. McD. R.

FROM MILLIONS TO HAPPINESS. *By Albert Ludlow Kramer.* The Leighton Press, New York. 126 pages. This is an interesting story of a spiritual pilgrimage. In his journey from doubt to a robust faith the author passes through such various stages as a delight in the world, much travel, and a study of Christian Science, New Thought, Unity and Divine Science. He is finally converted to Christianity of the Fundamentalist type and wholly surrenders his life to Jesus Christ. After that he and his wife insert an advertisement in the *New York Times* offering to help any who desire to find God. His attitude to Christian service and consecration is best expressed in his own words, "I am one of the errand boys of the Lord.

I want to be His hands and feet; His eyes, ears and tongue. I try to be alert to let Him use these as He will."

This is an interesting study in the psychology of religion along the line of religious confession but there is nothing particularly new on the subject in it. C. V. C.

THE STORY OF INSTRUCTION: THE CHURCH, THE RENAISSANCES, AND THE REFORMATIONS. *By Ernest Carroll Moore.* The Macmillan Company, New York. 575 pages. $4.00. This book was published four years ago, and just so long has the REVIEW been waiting for the comments of this reviewer. All that could be said in extenuation of his tardiness would not be worth recording, and though he does not presume to speak for the REVIEW editor he believes that this review is now published because the book has never been noted in these columns and is thoroughly worthy of mention.

The book contains just what the title indicates—the story of instruction from the time of the early Christian Church until the days of the Counter-Reformation. It is a valuable contribution to the history of education, especially in Western Europe, during these ages. In recent years there has been considerable interest in the history of education, and splendid treatments, such as Cubberley's *History of Education,* have appeared. Such treatments, however, have been written for the most part from the standpoint of secular or general education and therefore have given much attention to the social, economic and political forces which have exerted influence upon educational theory and practice and have especially emphasized the development of science as a predominant factor in educational progress. In doing this they have neglected a proper consideration of the content of education and the recognition of the fact that this content took its reference largely from Christian doctrine.

The author of this work, Dr. Ernest Carroll Moore, founder and builder of the University of California at Los Angeles, writes this history of education with three underlying assumptions. He agrees with Carlyle that "history is the essence of innumerable biographies," and with Willibald that the education of European peoples has for its starting point the doctrine of the Christian Church and for its goal the development of the scientific spirit. He asserts for himself that "the Christian Church stands between Greece and Rome and our own time. The ages of the church are the bridge over which antiquity passes to reach our day, but the church is more than a bridge and a high road; it is the conservator of the past; . . . it is the tiller of the fields of the human spirit."

Possessing these convictions, the author writes the story of instruction largely in terms of the great Christian leaders, such as Paul, Chrysostom, Augustine, Jerome, Benedict, Abelard, Petrarch, Luther and Loyola and their influence in teaching the people about them what it is to be a man

and an inhabitant of a universe in which the Christian God is Creator, Friend and Judge. A glance at the index will quickly indicate the breadth and thoroughness of his familiarity with the story.

The book is history—a presentation of facts rather than a philosophy based upon them—but it includes a great deal of biographical material which is clearly and interestingly presented. Reading it will prove a rich treat to those who are interested in discovering the importance of content in teaching and how this content influences method. The book closes rather abruptly, after a presentation of Loyola and Jesuit education, and the reader has the feeling that the author must expect to follow it with another dealing with the development of education in the modern world. This reviewer hopes that he does.

E. B. P.

LET'S TALK IT OVER. *By Leonard P. Aries.* Willett, Clark and Company, Chicago. 85 pages. $1.00. This little book is called a manual on our American Way. The author is a well known practicing attorney who has given considerable time to the problem of better human relations in our country. The subjects treated are: What is an American?; Propaganda and Its Analysis; Refugees; Prejudice and Understanding; What Can We Do in a World of Crisis? There is not only helpful information in the book but also suggestions of how to conduct a discussion with a group of high school or even college students. Here are some of the live issues facing young people today, the questions they are asking and some answers that are offered. This little book will prove helpful to speakers and especially any who are called upon to lead group discussions. How must we begin? How much must the leader say? How can you keep the questions subject-centered? How can you end the discussion? You will find this material answering such questions by the actual demonstration of the discussion.

J. W. J.

GOD RUNS MY BUSINESS. The Story of R. G. LeTourneau. *By Albert W. Lorimer.* Fleming H. Revell Company, New York. 192 pages. $1.00. This is an account of the life and work of one of the truly remarkable Christian laymen of our day. Mr. LeTourneau is founder and active head of an industrial concern which has three factories in widely separated places, employs nearly 3,000 people (with no labor troubles) and during 1940 totaled over ten and a half million dollars in sales. He is a sincere and enthusiastic Christian who believes that "religion and business will mix when the Lord Jesus Christ enters the human heart" and who literally seeks to let God run his business, having set aside 90 per cent of the stock "for God's use." Traveling by air to reach larger numbers, he fills many speaking engagements all over the country "giving his simple testimony on God's dealings with him." As many as seven times every week-end and an average of three times in the week he addresses different groups and is dated up two years in advance. He has established the LeTourneau Evangelistic

Center with headquarters in Rockefeller Center, New York, and has endowed it with $13,000,000 for the purpose of spreading the gospel through tracts, pamphlets, his own personal work and the labors of ten or twelve regularly employed evangelists who serve churches in fields not strong enough for financial self-support. Of particular interest in our own Church is the assistance he has given to the Bible Institute at Toccoa Falls, Ga., which is headed by Dr. R. A. Forrest. "I may not know too much about theology —maybe my grammar ain't very good—but I am glad I know a little about the power of the gospel," Mr. LeTourneau is reported to have said in one of his talks. That statement is illustrated in many specific ways in this interesting book. J. M. M.

NEWTOPIA: THE WORLD WE WANT. *By P. W. Wilson.* Charles Scribner's Sons, New York. 219 pages. $2.00. The superiority of the claims of the public interest as compared to the private interest is the magnificent theme of this book. It is written in the tradition of political and economic conservatism with its argument and appeal directed toward the institutions and people that are set to destroy and those that are set to save our world. Newtopians represent the public interest. Private interest is championed by those who have selfish motives to express regardless of the resultant cost to their neighbors, their nation or their world. Mr. Wilson, British born and reared and well known staff writer of the *New York Times,* has contributed in this book an excellent analysis of our modern world. A deeply religious man in the best Christian tradition and amazingly conversant with knowledge of general history, classical literature and political science, he has written with remarkable power and charm. Constructive, convincing, practical, are words that characterize the contents of the book. Erudite, smart, appealing, are words that describe the literary quality. Humor, satire, trenchant judgment find places of importance in the record of this man's estimate of man and his appeal for the simple ways of life. W. C., Jr.

STOIC, CHRISTIAN AND HUMANIST. *By Gilbert Murray.* George Allen and Unwin, London. W. W. Norton & Co., 70 Fifth Ave., New York, Distributors. 189 pages. $1.50. The author is impatient with many aspects of creedal Christianity. But he is interested in preserving the values of many traditions, including the Platonic, Stoic and Positivist, along with what he considers the essentials of Christianity. His method of approach is that of historical research. L. F. K.

GOD AND PHILOSOPHY. *By Etienne Gilson.* Yale University Press, New Haven, Conn. 144 pages. $2.00. Christian theology and Christian philosophy are clearly distinguished. In the service of the latter, Greek techniques have been employed to express "ideas that never entered the

head of any Greek philosopher." The author's thesis is that with Aquinas natural theology reached its height but through Descartes' work the modern world lost the *Christian* God from the stream of its thought. Descartes thought the God which his rational principles led to, apart from the Christian tradition, was the same God Christian revelation has made known. He failed to recognize that "though it be true that all men have a certain idea of the divinity, they have not all nor always had the Christian idea of God." In terms of this analysis, Gilson achieves a most satisfactory account of contemporary thought. L. F. K.

IN THIS GENERATION. *By Ruh Wilder Braisted.* The Friendship Press, New York. 205 pages. $1.25. When on March 28, 1938, Robert P. Wilder slipped away from his Norway home into the "land of great distances," one of the really great Christian statesmen of his generation was taken from the Church and from the world. In leading students of three continents and of half a century to face their responsibility in the world-wide work of the Church, Mr. Wilder performed a service which will never be forgotten. *In This Generation* tells the moving story of his life and work. The title of the book is a phrase taken from the watchword of the Student Volunteer Movement. It is symbolic of the deepest experience and the greatest work of the man whose biography the book gives. Every Christian reader will find in this volume the thrilling romance of one of the outstanding Christian statesmen of the modern era. We wish that it might be read by the entire leadership of the Church and especially by the present generation. D. W. R.

HELL'S RAMPARTS FELL. The Biography of John Murray. *By Clarence R. Skinner and Alfred S. Cole.* Universalist Publishing House, Boston. 186 pages. $1.50. An interesting biography of the most influential figure in the rise of the Universalist church in America. John Murray was an Englishman, brought up in the Episcopal Church, in a household that was rigidly Calvinistic. He became attached to the Methodist movement, being particularly attracted by George Whitefield. His connection with this movement ceased when he became converted to the doctrine of universal salvation. He came to America in 1770 and became the chief aspostle of the movement, drawing his converts largely from the Congregational church in New England. Orthodox save for this one doctrine, Murray was pained toward the close of his life by the infiltration of Unitarian doctrine into the Universalist church, to whose founding he had so largely contributed. The editors tell us little about John Murray's thought but picture his life against its historic background, with some anti-Calvinistic animus, in lively and readable fashion. E. T. T.

CHRISTIAN REVELATION AND THE COLLAPSE OF MATERIALISM. *By Reverend Edward McCrady, D. D.,* Privately printed. 110 pages. Paper bound. No price quoted. The author of this rather remarkable work was formerly the Professor of Philosophy at the University of Mississippi. After some of the views expressed by him, one wonders if he was not a Bilbo casualty of some years back! Let me hasten to add that if that be true, he was in the right and those that opposed him were in the wrong. I find myself wishing that he was teaching philosophy now in one our state universities.

Sometimes the package has a good deal to do with the initial enjoyment of its contents. Don't judge these contents by the unattractive package. The binding is poor. The typographical errors are terrible. The very last paragraph—"Corrigenda"—lists seven errors in print in the entire book. I found that many on some pages! All of this detracts from the work.

But with all that, this book is worthwhile reading. The larger section is devoted to "The Collapse of Materialism" which the author elects to call "Christianity versus Materialism." The sub-heads of the subject suggest the material: 1. Science and Religion (Introductory); 2. History of the Controversy; 3. Early Theistic Evolutionists; 4. The Materialistic Evolutionists; 5. "Creative" and "Emergent" Evolution; 6. The Farce of the Dayton Trial (probably his best chapter. It really does throw some new light on the whole subject); 7. The Significance of Theistic Evolution; 8. Theistic Evolution and the New Physics. The second and smaller section of the book is called "The Philosophy of Revelation." It is much inferior to the first section, though a greater subject.

The battle against Darwinism as such was won before Dr. McCrady wrote this book, but he certainly mops up all remaining advocates of it. However, he wants it clearly understood that he is an evolutionist if you will let him define "evolution." Actually he is a "progression-ist."

The reviewer finds himself wishing that Dr. McCrady would quote less, assimilate more and then have printed for us in an attractive book his seasoned convictions on this important subject to which he can make some really worthwhile contributions. I for one will promise to buy a copy of his book and will urge others to do so. J. A.

IV. PRACTICAL THEOLOGY.

LIVING PRAYERFULLY. How to Experience Life's Deepest Satisfactions and Serve Mankind Most Effectively. *By Kirby Page.* Farrar and Rinehart. 523 pages. $2.00. About one hundred pages of this volume are devoted to Totalitarianism in the First Century, Jesus' Way of Winning Freedom, The Spiritual Stimuli Needed If We Are to Practice the Presence of God and to Follow Jesus' Way of Life, indicating that this is to be achieved through Awe and Adoration, Praise and Thanksgiving, Contrition and Confession,

Aspiration and Commitment, Petition and Intercession, Communion and Fellowship, and Social Action. The major body of the book is devoted to Spiritual Stimuli for One Hundred Days. This material consists largely of Bible readings, prayers, poems, and contributions made out by outstanding leaders throughout the United States. The arrangement is such that an individual may quietly follow through on the material in twenty to thirty minutes each day as a devotional experience. This has proven helpful to many and is used in some churches as a basis for the mid-week service.

P. H. C.

THE LOWER LEVELS OF PRAYER. *By George Shaw Stewart.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 189 pages. Cloth, $1.50, Paper, 50 cents. Those who seek a manual of practical advice about prayer will find their answer here. Dr. Stewart admits that there are higher levels of prayer on which the great mystics have dwelt. But he writes this book ". . . to those who find prayer in its continuance a difficult thing and are not satisfied with the place it has in life." "I write," he says, "of simple ways of prayer, open to folk of no special spiritual endowment, and which bring life to real communion with God."

Throughout the book, the author has dealt with practical suggestions which enrich the average individual's prayer life. The result is that one who reads it is encouraged to pray and finds the exercise of the soul a real adventure of faith, crowned with a fresh sense of the presence of God. This reviewer has already used this book as the basis of midweek studies with an interested group and is placing it in the hands of various of his friends in the church—after having used it most profitably himself. L. I. S.

THE MESSAGE OF THE LORD'S PRAYER. *By Igor I. Sikorsky.* Charles Scribner's Sons, New York. 68 pages. $1.25. It is unusual to have a book on the Lord's Prayer from a man of science. Mr. Sikorsky is a physicist and engineer, one of the world's foremost airplane designers. He has written on the Lord's Prayer, he says, because he is deeply impressed with its importance as a revelation of our true relationship to God and the universe, a guide to the highest life. He makes use of scientific knowledge and theories to throw new light on the familiar words. For instance, he sees in the precise and frictionless movements of the stars a pattern of the perfected relations of spiritual beings in the Kingdom of Heaven. The boundless range of light and heat, as compared with the relatively small gradations of darkness and cold, point to man's unlimited advancement in blessedness and power in the heavenly life. Mr. Sikorsky takes a serious and realistic view of the power of evil in the world. His hopes are set on the coming of the Kingdom of God in its fulness at the end of the present age. There is much in this book that is interesting and is put in a fresh way. And it is not often that a layman shows so firm a grasp of religious truth.

J. D.

THE LORD'S PRAYER. *By Ernest Fremont Tittle.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 127 pages. $1. Dr. Tittle's main interest is not so much in the devotional value of the Lord's Prayer as in its social application. He brings the Lord's Prayer side by side with the world as it is today. He shows how men and nations by their selfishness have come to disaster and that only by recognizing the truth about God's nature and will is there any hope of better things. To call God "our Father" commits us to make manifest in our relations with others the justice and lovingkindness of God. The emphasis in the book is on the Kingdom of God here on earth, more and more fully realized in social good. It is a searching, challenging, sobering criticism of human life. Dr. Tittle writes well. The tone of the book is rather that of the liberal theology. J. D.

DEFENDING THE BULWARKS. *By Hunter B. Blakely, Jr.* The John Knox Press, Richmond, Va. 78 pages. 25 cents. This book will be the guide and charter of the Christian Education Movement in the Southern Presbyterian Church during the next few years. The author is well qualified to write it. He has already written several books for the Church,—a biographical study, a book of sermons, and a mission study book. He knows his subject, for he has been chairman of the Board of Trustees of one Church college, a member of the board of another and is now president of a third. In a small compass he has packed a lot of history, a careful study of the philosophy of Christian Education and a keen analysis of the present situation in our Church, with its needs, its difficulties and its opportunities. His book should be widely used throughout the Church. J. J. M.

THE CHURCH AND THE NEW ORDER. *By William Paton.* The Macmillan Company, New York. 188 pages. $1.50. Dr. Paton, Secretary to the International Missionary Council and Editor of *The International Review of Missions,* brings to his task of outlining the principles for a just and Christian peace a wealth of knowledge of international affairs. He is the author of many books on world problems and is widely connected with those who have studied the background of the present conflict. He believes the Second World War was caused by an intricate pattern of political, social, economic and moral chaos rather than by any one or two specific events. Great Britain and the United States, the two great Christian democracies, are called upon to stand shoulder to shoulder in winning the war and in assuring all participating nations a just and Christian peace after it is over. Dr. Paton clearly shows that the Church must play a major role in the reconstruction of the world if the next peace is to be a permanent one and not merely an armistice leading to a third world war. Speaking of the part the Church should have in making the peace the author says: "The Church can give voice to the truth . . . that justice is grounded in the will of God, and not in calculations of utility or advantage to in-

dividuals, classes or nations or even to human society as a whole. Mankind will not be able to establish a workable world order until it realizes that on earth, as in heaven, it is not itself sovereign, but is only the mandatory of God." He also points out that it is only as this principle is accepted by men in general, and by those who lead public life in particular, that the world can be reconstructed on a peaceful basis. This is a much needed book and one all thoughtful people will want to read. C. L. L.

COURAGE IN CHRIST. *By Walter A. Maier.* Concordia Publishing House, St. Louis. 387 pages. $1.50. This is a book of sermons by the Professor of Old Testament in Concordia Theological Seminary,—twenty-six radio messages broadcast in the Eighth Lutheran Hour. According to the author, each message was projected with the consciousness that many who listen in to radio broadcasts are "unacquainted with the clear promises of the atonement through the Saviour," and an attempt was made in each message "to explain how for every problem the penitent, trusting soul can find courage in Christ." Frankly, in the judgment of this reviewer, the messages fall short of accomplishing this. There is much of the "what,"—the need and the fact of a sufficient Saviour,—but there is not enough of the clear, simple "how." The messages abound in exhortation; they are practically devoid of exposition. As one reads one somehow becomes vaguely conscious of chairs in a tent and a sawdust aisle. This type of preaching appeals to a great many people. Some find it wanting. J. B. C., Jr.

THE WAY OF THE TRANSGRESSOR. *By Costen J. Harrell.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 178 pages. $1.50. Books of sermons are of interest and benefit because they are inspirational. The Puritan divines recommended that their people, especially young ministers, read practical and affectionate books. A volume of sermons usually falls under this classification. It will stir the emotions, give some new turn to a text or offer new light upon an old spiritual truth. This present volume is an example of modern evangelistic preaching. It is Biblical and, with telling phrases and illustrations, the sermons move along to bring the hearer to a decision. One hearing such sermons cannot think lightly of sin and he will praise God for his forgiveness in Christ. The volume is a fine example of how old truths can be made alive and appealing to the modern seeker after salvation. Dr. Harrell is the pastor of the West End Methodist Church, Nashville, Tennessee. J. W. J.

PERSONALITIES BEHIND THE PSALMS. *By Robert B. Whyte.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 191 pages. $1.50. In this volume of sermons there are twelve psalms treated in an expository manner. The author is the minister of the Old Stone Church in Cleveland, Ohio. His method is to treat the psalm as a whole and to think of it from

the biographical viewpoint. The preacher has overcome the difficulty of the large amount of material which confronts one when he seeks to interpret a psalm. He has refused to get lost among the trees so the forest can be seen. There are a number of telling and helpful illustrations from song, poetry, general literature and contemporary events. The titles are attractive such as: Serenity in the Storm for Psalm 29; When Facts and Faith Collide for Psalm 89; and Victory for Psalm 108. The book suggests once more the inexhaustible treasures of the Psalms and how they are still applicable to the times. J. W. J.

MASTER SERMONS OF THE NINETEENTH CENTURY. *Edited by Gaius Glenn Atkins.* Willett, Clark and Company, Chicago. 243 pages. $2.00. This volume consists of thirteen sermons by men of such diverse theological views as Channing and Spurgeon and includes the outstanding messages of some of the most famous British and American preachers of the last century. A biographical sketch covering two or three pages serves as an introduction to each sermon. The selection has been well made and the collection is a valuable one. B. R. L., Jr.

GOD'S PURPOSE IN THIS AGE. *By John H. McComb, D. D.* Fleming H. Revell Company, New York. 93 pages. $1.00. Older ministers of our Church who read this volume will be reminded of the preaching of Dr. G. B. Strickler, former Professor of Theology in Union Theological Seminary. There is the same unanswerable logic, the same simplicity and directness, the same keen analysis of the subject, the same gift of exegesis and the same passionate devotion to the authority of the Scriptures. The book deals with the great truths of our faith,—the Deity of Christ, the Vicarious Atonement, the Perseverance of the Saints, the Inspiration of the Scriptures, and other similar themes. This preacher really wields the Sword of the Spirit, and no one can read these sermons without receiving a blessing. R. A. L., Jr.

THERE ARE SERMONS IN STORIES. *By William L. Stidger.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 254 pages. $2.00. The book contains about one hundred stories drawn from real life, from legend and literature. They are stories which Dr. Stidger has evidently used himself and found effective, and many of them are set in his introductory and concluding comments. The book is made more usable by having three indices,—of titles, of persons and of topics. Undoubtedly, many of these stories will suggest sermons even if they are not used just as the author used them. J. E. B.

POETRY AS A MEANS OF GRACE. *By Charles Grosvenor Osgood.* Princeton University Press. Princeton, N. J. 131 pages. $2.00. This book is as good to look at as to read, which is but to say that its format as well

as its content has real character. The five lectures of this book were first delivered at Princeton Theological Seminary on the Levi P. Stone Foundation in 1940, in response to a request by the students for advice concerning their reading. No happier choice for such counsel could have been made than of the distinguished former Holmes Professor of Belles Lettres of Princeton University.

What resources are to be found in literature and particularly in poetry to fortify against the stultifying pressure of daily routine? Dr. Osgood's answer is: Concentrate on one great poet. No one can ever edequately avail himself of all the greatest poets. But to give one great poet the right of way over all others is to find an intellectual companion who will turn daily living into adventure. Such a poet should be focal (one who fuses in one person many cultural traditions), encyclopedic in stature, inexhaustible, deep in understanding, a singer, reproductive, a master craftsman. As though to show what lies in store as a consequence of such a choice, the author introduces the reader to four representative poets of the type described. They are Dante, Spenser, Milton and Johnson. A good confirmation of the soundness of Dr. Osgood's recommendations is to be found in the experience of James Russell Lowell. It may be remembered that he professed that it was Dante who had lured him into whatever learning he possessed. To view life through the eyes of a great master is to experience an ever expanding intellectual and spiritual horizon. H. T. K.

MAKER OF MEN. *By Sherwood Eddy.* Harper and Brothers, New York. 141 pages. $1.50. This excellent little book is a sequel to two small books written by Dr. Eddy during the tragic days of the First World War. One of them had the title, *Maker of Men.* The other was *Suffering and the War.* In this volume the author combines much of the thought of those two but brings it into line with the more tragic days of the present. The book also shows the more seasoned convictions of two decades of one who has been a true leader among men during this period. The sub-title of the book suggests more clearly the subject matter—"The Secret of Character Building." The finest chapter is the first, "The Man of Mystery." In it Sherwood Eddy faces the paradox of Jesus (e. g., "He was no scholar, yet he challenges the thought of the centuries"; "Jesus left no written word, yet he is more quoted than any writer in all history"; ". . . no artist, yet . . ."; ". . . no architect, and yet . . ."; "no poet, yet he makes poetry the possession of the common people") and because of his treatment of this ever intriguing subject one gets new glimpses of the inexhaustible Jesus.

The larger part of the book is taken up with a discussion of "The Means of Growth." Of course these means are not new, nor is his presentation of them unique, but it is always good to have them re-emphasized. They may be a little more practiced. As is true in all of Dr. Eddy's books, there

are sentences that stand out and challenge. For example: "Faith is not trying to believe something in spite of the evidence. It is daring to do something regardless of the consequences." That is worth the price of the book.

One still doubts if Dr. Eddy would be accepted by most of the Presbyteries in the Presbyterian Church, U. S., but most of the presbyters in this Southern Presbyterian Church would be the better for hearing him or reading after him. J. A.

COLOR, CLASS AND PERSONALITY. *By Robert L. Sutherland.* American Council on Education, D. C. 135 pages. This is the last in a series of volumes based on studies made by the American Youth Commission. This Commission was established by the American Council on Education in 1935 to study the question, "How does the fact of being born a Negro affect the developing personality of a boy or girl?" *Color, Class and Personality,* according to its foreword, "summarizes the chief findings of the entire project and suggests their implications for our national life." In part one the author shows the effect of improper racial attitudes, deficient religious, educational and recreational opportunities and economic injustice upon the personality of Negro youth. In part two he gives some constructive suggestions as to the steps necessary in order to insure Negro youth a well-rounded and health-personality development. This is a book to be read by all who are interested in the practical application of the principles of democracy to the solution of pressing social and economic problems as well as by those who are interested in the race question. C. L. L.

HOW JESUS DEALT WITH MEN. *By Raymond Calkins.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 214 pages. $1.75. Sympathetic with the large number of personality studies which are being published, this book is free of technical emphases and concerns itself with the simple study of how Jesus met individual needs, as with Nicodemus, the paralytic, Zacchaeus,—ten in all. Out of a rich ministry (the author is seventy-two) Dr. Calkins has developed these studies in such a way as to make them exceedingly helpful for devotional reading and for pastoral work. Then, I could not escape making notes for two or three sermons rising out of stimulating thoughts which are here presented in a way designed to help at the points of pressure in today's life. It is a book of glad-hearted, confident faith in Jesus as the Saviour of the souls and the bodies of men. A. N. B.

EVANGELISM IN THE HOME CHURCH. *By Andrew W. Blackwood.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 160 pages. $1.00. As the title of this book indicates, it is intended for the pastor of the average congregation who sincerely desires to make his ministry effective

in winning individuals to faith in Christ and bringing them into the fellowship of the church's life and work. The author's purpose is to assist the pastor in the evangelistic program in his own church. He believes that evangelism should be centered in the home church under the leadership of the pastor, assisted by the congregation's spiritually minded men and women. He deals practically with the situation which every pastor confronts in organizing his congregation and leading them in the various forms of evangelistic activity. The minister who is asking, "How can I promote evangelism in my own church?" will find this volume stimulating, suggestive and spiritually enriching. We commend it most cordially. D. W. R.

THE HOME BEAUTIFUL. *By J. R. Miller.* Zondervan Publishing House, Grand Rapids, Mich. 253 pages. $1.50. Louisa Alcott wrote a book popular more than a generation ago, called *An Old Fashioned Girl.* This book of Dr. Miller's portrays "The Old Fashioned Home." The world would be better if there were more such homes today. The book is evidently a reprint of a book which was copyrighted thirty years ago. It is on the same high spiritual and literary plane with other well-known volumes from the pen of this prince of devotional writers. A home built upon the foundations here described will certainly be a "beautiful home."

R. A. L., Jr.

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WHAT THE CHURCH HAS A RIGHT TO EXPECT FROM ITS SEMINARIES*

By Robert E. Speer, D. D., LL. D., Litt. D.,

Lakeville, Connecticut

I think that there is no presumption in claiming that our theological seminaries have done their work better, judging by the results, than any of the training schools of what we unhappily term the "secular callings";—better than the medical schools, judging from the national health as revealed in the examinations of the draftees; better than the law schools, judging from Congress and the state legislatures and the character of legal practice in and out of the courts; better than our military and naval schools, judging from the quality of our preparedness. The seminaries have fallen far short of their duty and their ideals, but they have done a good and great work in sending forth a great body of good, true, unselfish men to serve the Church and the nation and the world in the Christian ministry with competence, devotion and honest self-criticism.

Perhaps the ministry is too self-critical, but it is better to err on the side of criticism than of complacency. And as we ask, "What the Church has a Right to Expect from the Seminaries," we may well begin with the estimate which the ministry of today has of the preparation which it has received for its work. I have had a special opportunity to observe this estimate in the scores of

*An address delivered at the installation of three new professors in the Presbyterian Theological Seminary in Chicago—the Rev. J. W. Malone, Jr., D. D., the Rev. Jesse Halsey, D. D., and the Rev. James W. Clarke, D. D.—on the evening of April 28, 1942.

Faith and Life Seminars of our Presbyterian ministers which I have attended in which, with candor and sincerity, the hundreds of men who have been in these conferences have analyzed their task, their qualifications or lack of qualifications for it and the preparation which had been given them. Without attempting any adequate report I would recall some of the items of this honest self-appraisal: a consciousness of intellectual inadequacy, not of incompetence but of inadequacy, an inadequacy that is less, I think, but a consciousness of inadequacy that is greater, than in the so-called "secular callings"; theological views, or want of views, deeply influenced by naturalistic humanism and too timid of the bold and bald supernaturalism of the New Testament, or else too forensic and too theoretical; great confusion over issues of applied Christianity in politics and economics; a reaction from unscrutinized and too often imitative pacifism and from crudity of thought as to social and economic problems; a deep concern over these questions; a neglect of real Bible study, of right reading; too much ephemeral topic preaching, of moralistic homiletics. This is one side of the account. On the other side, the minister is revealed as a man who wants to follow Christ and to serve men, the community burden-bearer, friend of all need, holding and proclaiming the Christian hopes and ideals, wanting to know and to teach the truth of the gospel for this present time.

I.

Here, then, surely the task of the seminary in the service of the Church is plain. It is to deal with this confusion and concern. It constitutes a welcome opportunity. Indeed, there are two comforting considerations in such confusion. In the first place, it is far less in the field of Christian thought and life than anywhere else. The stream of Christian thought is clarity itself in comparison with any other stream. The theologian with all his blemishes need feel no shame set down beside the blindfolded, warring economists, politicians, nation-leaders of the past and of today. Christian thought is less confused and more deeply concerned over the measure of its confusion than any other teacher or seeker of a way. In the second place, confusion itself is an

illuminant. Blanco White in his famous sonnet reminded us that the night reveals what the day conceals. The light of day shows us the pebbles and dust of earth. It requires the night to reveal the stars. The darkness of a confused time may be the necessary condition of revelation and understanding. Are there any hours of history more luminous than those of which it is written, "There was darkness over the earth from the sixth to the ninth hour"?

It is the primary business of the seminary today to see this need as opportunity and to clear and not create confusion, and especially in three respects:

1. As to the meaning of great primary Christian conceptions—religion, revelation, Christianity, conscience, man and mankind, the gospel, the Kingdom of God. On every one of these points there is teaching abroad, or a want of teaching, both, at variance with the New Testament. The problem of the "conscientious pacifist" and the "conscientious objector" has been tragically confused through erroneous view of "conscience." The character of Christianity has been compromised by its demotion to the level of a religion. And some of our theological teaching has straight-jacketed into a single limiting definition one of the richest and most variegated New Testament concepts—the Kingdom of God. We need not less theological doctrine but theological doctrine more divinely simple and clear.

2. As to the functions of the Church and its right relation to political, social and economic questions. Dr. Robert Ellis Thompson clarified this issue for an earlier generation in *The Divine Order of Human Society*.. But it is no easy issue. Cadoux's *The Early Church and the World* shows that it was not easy for primitive Christianity and Troeltsch's *The Social Teaching of the Christian Churches* shows that modern Christianity finds it no easier. The difficulty of the problem must make our seminary teachers very humble, but very brave and true, as they seek the authentic message of the New Testament.

3. As to the message for the preacher for today. The gospel is indeed an eternal gospel, not altering to humor each passing mood, and the preacher needs to combine "the eternity of the truth and the modernity of the time." Peter speaks of "the present

truth." And surely the gospel is present truth for us today. At the seminars, of which I spoke, some one would now and then ask, "Have we any message today?" Oftentimes, perhaps always, the question came from some one who had committed himself to some social or political view which he realized was no longer tenable, or one who had construed Christianity too complacently and missed what Unamuno called its "agony." Is there, then, a message for the preacher today? Alas for any seminary teacher who is in doubt as to the answer! (1) There is Christ to preach. All the meaning there ever was in Christ is there still. As a historic human person the theme of Christ is not exhausted. On the other hand, every new phase of criticism makes the theme more interesting, as witness Hoskyns and Davey's *The Riddle of the New Testament* and Borchert's *The Original Jesus.* And as a cosmic figure standing at the center of history, and, as in Paul's conception, history's beginning, meaning and end, Christ is the only explanation of our gigantic human enigma. So A. A. Bowman in *A Sacramental Universe*: "In my view, the doctrine of the incarnation of God in the man Jesus is the one possible solution for the tragedy of a world that has lost itself." Christ, furthermore, is the only answer to our present pressing problems: Which comes first, righteousness or peace? Is nationality or humanity the major principle? What is true character and what are the ideals and where is the dynamic? How are justice and charity to be combined? What are the right principles for the use of power? (2) There is still the call of repentance and conversion to be sounded forth. "Jesus came preaching the good news of God and saying, Repent ye and believe." Every one is agreed today that there must be change, that we cannot go on living in such a world as we have now. Well, we say to men, are you ready to change, to lay off the old and take on the new? Our own changed minds and changed lives are the conditions of a changed world. (3) There are great Christian truths specially relevant to our present day—Christ's power to restrain, the power of the resurrection to achieve, the comfort and assurance of the Christian word about the Life Beyond. (4) There is God and His revelation of Himself in Christ. A true doctrine of His sovereignty, including the limita-

tions on His sheer almightiness involved in His character and in His gift of freedom to man, and His self-imposed dependence on man, is a message of liberty and responsibility for today. (5) There are the great New Testament conceptions—its anthropology so true and searching, declaring the helplessness of man in himself, the truth of human unity in the organic body of the Redeemer and the certainty of Christ's triumph in the teeth of wrong and sin.

And there is much beside. Whoever lacks a message for today is a stranger to the exhaustless wealth of the gospel of the Cross and the Resurrection. To make this wealth clear and communicable is the first business of the seminary and your first business for the training of a Christian ministry. "The things which thou hast heard commit thou to faithful men who shall be able to teach others also."

II.

To accomplish this business the seminary must provide good teachers and the atmosphere which they produce. Curriculum, tools, equipment, however important, are secondary to this matter of good, salient Christian personalities. As men in the ministry look back on their training, it is these persons that they remember as the forces which formed them. I was a school boy at Phillips Academy, Andover, in the days of the great theological controversy in Andover Seminary, and I remember the figures of that controversy, the massive form of Edwards Park, his overhanging brow and the firm-set lips and chin, and the antagonists of the other side, Egbert Smyth, Hincks, Tucker, Churchill and one who later, as President of Amherst College, became a dear friend, George Harris. I did not understand the doctrinal issue of the controversy, but even as a boy I felt the power of the persons. I judge that from all our seminaries the men who have gone forth bear the stamp more of the teacher than of the thing taught, or at least the stamp of the thing taught as taught by the teacher: of Hartranft and Mackenzie at Hartford, of the Hodges and dear "Rabbi" Green and Warfield at Princeton, of Riddle and Snowden

at Western, of Harris and Fisher at Yale, of those salty, and sometimes even peppery, personalities whom you here remember. I have not mentioned many whom I recall, and none of those within our memory at Union Seminary, because I want to bring to mind two teachers at Union in an early day whose characteristics have lessons for us and for you who are installed tonight, as they were described by President Aaron L. Chapin of Beloit College, of the class of 1842, in an account which George Bowen published in the *Bombay Guardian* of September 24, 1881:

> "In our day the chief burden of instruction in the Seminary was modestly, patiently borne by Dr. Henry White, *nomen venerabile.* Though not eminent for brilliant genius or profound learning, or commanding eloquence, or polished manner, I shall ever hold him in highest honor and esteem, as a most excellent teacher of the science of God. He had a clear head, discriminating judgment, sound common sense, wise tact, and a warm heart—all pervaded with a child-like faith in Christ and His salvation . . . He brings us up fully to the line of that which God's Word makes plain, but cares not to lead us over into the open field of vague speculation, where human conceits, miscalled the dicta of pure reason, keep false lights blazing and shadows dancing only to deceive. His students thus retained their own individuality, unconstrained by any overshadowing greatness of their teacher. Each mind was trained to work in the way most natural to itself and made to grow in knowledge of divine things by inward digestion of proper food rather than by outward accretion . . . I think those whom he thus taught have remained stedfast in the evangelical faith and have ministered to the edification and not to the defection of other souls with regard to that faith."

The other teacher was Edward Robinson, of whom President Chapin wrote: "Blessed to all was the stern discipline he gave to tone up the intellectual activities—a kind of discipline needed no less in the Theological Seminary than in the College, to counteract lazy shiftlessness; a phase of human depravity to which students everywhere are exposed."

This Seminary is calling you three men here in the hope that you will be humbly great persons and humbly great teachers.

III.

The Church looks to the seminaries to turn out true men. This is the business of every real school. On the bell of Phillips Academy Exter is the motto in Latin, "Come here boys, to be

made men." It is specially the business of a theological school. The minister is to be a man, a man of God and all the more a man on that account. Paul says of himself, "I knew a man." He adds, "a man in Christ," and therefore a true man. The seminary, to be sure, has to take the material which the Church provides but it is to do its best with this material, to develop the best type of Christian manhood. What will this involve? First of all, right ideals of ministerial manhood. It ought to suffice to say "manhood" without any adjective in speaking of followers of the Son of Man. What examples of this have shone before students in this seminary in the two whose memories are so fragrant among us,—Dr. McClure and Dr. Zenos! And what noble figures rise in my thought as I recall the men I have known who came nearest to the ideal—such as Maltbie Babcock and William R. Richards and George Alexander, men of antiseptic spiritual life, who carried no ill-fragrances of habit or indulgence with them! "Be ye clean," said Isaiah, "ye that bear the vessels of the Lord." In the second place, the seminaries must do their best to lead men to read and to train them to think. Our ephemeral periodical literature is the enemy of a real reading habit. One good book a week is a modest rule to lay on one's reading. Theodore Parker at the age of 26 was reading 320 books a year. As to thinking, do you or do you not think Schweitzer is justified in the judgment which he expresses in *Out of My Life and Thought*,[1] "I therefore stand and work in the world as one who aims at making men less shallow and morally better by making them think. With the spirit of the age I am in complete disagreement because it is filled with disdain for thinking"? There was no such disdain in the mind of the Apostle who bade the early Christians, however despised by the intelligensia of their day, to "gird up the loins of their minds." In the third place, the men who are to preach Christianity must be men who practice it at home, "whose best virtues," to quote Mrs. Kingsley's glorious tribute to her husband, "were known only [or first] to their wives, their children, their servants [if they have any] and to the poor." And, lastly, they must be men who see their opportunity where they are and not where they are not. The op-

[1]Henry Holt and Company, New York, Publishers.

portunity which each one of us has where he is or where he will be extends far beyond our improvement of it. The size and prominence of a man's field are no measure of the possibility of his influence. Consider Augustus Hare and his tiny parish of Alton-Barnes, or Charles Kingsley and Eversley, or F. D. Maurice and his little congregation at Lincoln's Inn. No doubt there are men who are wrongly placed or inadequately used but there are more who fail because they fail to see and use the opportunity that is at their door. What else does opportunity mean? That is the derivation of the word,—*ob-portus,* "at the door."

> "The present moment is divinely sent,
> The present duty is thy Master's will.
> O thou who longest for some noble work,
> Do thou this hour thy given task fulfil,
> And thou shalt find, though small at first it seemed,
> It is the work of which thou oft hast dreamed."

A man who does not see about him, where he is, more opportunity than he is mastering will be no match for larger opportunity. The seminary's task is to train duty-seeing and duty-doing men.

IV.

Some of you may be thinking, "What sort of a charge is this that is saying nothing about spiritual leadership and the task of a seminary to raise up spiritual leaders? Is this not the primary business of the ministry and of the training of the ministry?" On a railway train a few days ago I overheard a conversation among some school girls who had just finished examinations and were on their way to a dance at a neighboring boys' school. "I was asked," one girl reported, "what the task of a Christian minister was." "What did you answer?" the other girl inquired. "Spiritual leadership," she replied. It was a good school girl's answer. And it is often enough the adult answer. But one grows increasingly wary of this word "leadership." It is significant that the word "leader" occurs only once in our English version of the New Testament, and then in no favorable connection. "They be blind leaders of the blind," said Jesus of the Pharisees. "And if the

blind lead the blind, they will both fall into the ditch." And the true Greek word for "leader" occurs only once and then in a sense which makes it inappropriate for us: "Be ye not called leaders on the earth. One is your leader, even Christ, and all ye are brethren." Indeed, it is startling to note that almost every reference in the New Testament to human leadership is discrediting. And where, as a matter of fact, has the leadership of man led us but into this tragedy of our contemporary world? The only true leadership is God's leadership in Christ. "He knoweth His own sheep by name and leadeth them out." There is, indeed, a true Christian leadership and the seminary must teach it, and I will tell you its two marks. First, like the leadership of the Lord our Shepherd, it will lead hungry souls where they will be fed and thirsty souls where they may find drink. Our churches are full of such hunger and thirst. Let me read one authentic letter out of a thousand. It was written in broken English out of a longing heart: "There was today in the church a soul who cried, 'I am hungry; give me to eat. I am thirsty; give me to drink. I am a stranger; take me in.' This soul has shouted it out so often but no one seems to hear. My soul is sick and tired. How often have I not cried my sorrow out alone! I throw myself here and there in my cry of terror and do not know what to do, for I cannot bear it longer. I could be so happy if I saw a light after which I could go." We preach to great masses of indifference but we preach also to lost sheep looking for their Shepherd. Of the other mark of true leadership Albert Schweitzer writes in his *Mysticism of the Apostle Paul*[2]: "The renewing of Christianity which must come will be a return to the immediacy and the intensity of the faith of early Christianity . . . Three things make up the power of Paul's thought. There belong to it a depth and reality which lay their spell upon us: the ardour of the early days of the Christian faith kindles our own; a direct experience of Christ as the Lord of the Kingdom of God speaks from it, exciting us to follow the same path. Paul leads us out upon that path of true redemption and hands us over prisoners to Christ." This is true leadership.

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[2]Henry Holt and Company, New York, Publishers.

V.

Lastly, it is the task of the seminary to furnish ministers for the Church. What an easy prescription! What a tremendous task! And, once again, one is shy of the words. "Minister" and "the ministry" are terms which need ever fresh scrutiny. Every teacher and every student here would do well to examine each passage in the New Testament where the words occur. What is a minister? "Barnabas and Paul," we read, "had John to their minister,"—their body-servant. Paul uses the same great word, meaning an "under-rower" or "assistant." "Let a man so account of us as ministers of Christ." The usual word translated "to minister" is *diakoneo* and its noun *diakonos,* meaning "serve" and "servant." These are our Lord's words: "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be servant of all. For the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." Paul counselled Timothy to be this kind of a good minister (1 Tim. 4:6) and he uses even a stronger word, the word meaning "to serve as a slave," both of the Christian's service of God (Rom. 12:11; 14:18) and of his service of his fellows (Gal. 5:13). To enter the ministry is to go into service as a preacher of Christ. There is one great word of Paul's covering the whole matter: "We preach not ourselves but Christ Jesus as Lord and ourselves as your servants for Jesus' sake."

In William Penn's *Rise and Progress of the Quakers* there is an account of George Fox as a minister of Christ which we may profitably read again and again and check against it our own conceptions of the ministry and the exactions which we lay upon ourselves. I can only summarize it:

1. George Fox, says Penn, was a man that God endued with a clear and wonderful depth, a discerner of others' spirits and very much a master of his own. As to man, he was an original and no man's copy.

2. In his testimony of ministry he much labored to open truth

to the people's understandings and to bottom them upon the principle and principal, Christ Jesus, the Light of the World.

3. He had an understanding gift in opening the Scriptures. He would go to the marrow of things and show the mind, harmony and fulfilling of them.

4. The great doctrines of man's fall and Christ's salvation were his theme and were presented as evidently out of his living experience.

5. But, above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior and the fewness and fulness of his words have often struck even strangers with admiration as they used to reach others with consolation. He knew and lived nearer to God than other men.

6. He was of an innocent life, no busybody, or self-seeker, neither touchy nor critical: what fell from him was very inoffensive. So meek, contented, modest, easy, steady, tender—it was a pleasure to be in his company.

7. He was an incessant laborer. When between 70 and 77 he visited America, the central Provinces and Germany.

8. He was efficient in correspondence and in administrative work.

9. As he was unwearied, so he was undaunted in his service for God and his people; he was no more to be moved to fear than to wrath.

10. He met with great misunderstanding and enmity which he bore with patience and without recrimination. Penn never saw him out of his place or not a match for every service and occasion.

11. In all things he acquitted himself like a man, yea, a strong man, a new and heavenly minded man, a divine and a naturalist, and all of God Almighty's making.

12. Thus he lived and sojourned; and as he lived, so he died, feeling the same eternal power that had raised and preserved him in his last moments. So full of assurance was he that he triumphed over death. And so even in his spirit to the last as if death were hardly worth notice or mention.

This is an inspiring and exacting standard for the ministry and its training, but we have a more glorious one in Saint Paul,

and the three outstanding elements of Paul's ministry can be very simply stated in his own words:

1. "I preach Christ." This was his theme. He had one subject and one object—Christ Jesus as Lord. And the spirit of his preaching was the same as his theme, "The Lord is the Spirit."

2. "I teach." "I teach everywhere," he wrote. "I was appointed a teacher of the Gentiles in faith and truth," and what he taught was "the word." It is not Scriptural to equate the Bible and the word of God. When Luke says "the word of God increased," he is not referring to the Bible, and it is not possible to substitute "Bible" or "Scripture" for "the word of God" in the New Testament passages. Nevertheless our Standards are right in their teaching, and the business of the minister is to know and teach his Bible. In this one respect our Bible training schools have surpassed our theological seminaries, as our Presbyterian examining committees affirm, and this is a reproach to us that must be removed. I might well give no other charge than this. The good minister is a Bible-man. Hear Dr. Alexander Whyte in his book, *The Spiritual Life*: "As Coleridge says, my Bible always finds me, and I always find myself in the Bible, till I am rejoiced above all measure to see and to say continually that He who made me must have had my Bible made for me. And my Bible alone of all my books. As I sit and write these lines I am surrounded and overwhelmed with a houseful of books of all kinds; but the longer I live and the older I grow, they are less and less in my hands, and take up less and less of my remaining time. And that is so, because so few of them seem at all to know me, and to be able to speak home to me. My Shakespeare finds me in many things. But he has never found me in my deepest things. He has everything that is in me; everything but my unspeakable sinfulness and God's salvation. And thus Shakespeare is the Bible of the natural man, while the Bible is the Shakespeare of the spiritual man. If Shakespeare had had my sinfulness and God's salvation I would then have had a second Apostle Paul in my own tongue wherein I was born. But that was not appointed to be. There is but one Paul and one Bible. And my Bible to me is complete and supreme and alone. Till, the longer I live, the more

I concentrate upon my Bible, and upon my few books that draw their truth and their power from the Bible and from the Bible experiences and Bible attainments of its great authors. Every time I open it I find Jesus Christ in my Bible. And He answers to me in every word He speaks and in every deed He does. And above all His words He answers to me in His own blessed words of pardon and peace to me. And above all His deeds, His death on the sin-atoning cross for me. Christ and His sin-atoning blood; Christ and His imputed righteousness, as the Apostle always has it; it is because my Bible is so full of Him and of these two supreme things of His—it is this that makes it the Book of all my books to me."

What Dr. Whyte found there is there for us, and it is nowhere else.

There is a warning for us, too, in one of "Chinese" Gordon's *Letters to His Sister*: "I believe the deadness in some of the clergy is owing, firstly, to not reading the Scriptures; secondly, to not meditating over them; thirdly, to not praying sufficiently; fourthly, to being taken up with religious secular work." There was no such deadness in the ministry of Saint Paul.

3. "I preached." He was a preacher, a teacher and also an evangelist. The minister in his view was one who did "the work of an evangelist" (2 Tim. 4:5), a persuader of men. "Knowing the terror of the Lord," he wrote not, "I threaten," but "I persuade." We need, I know I need, to get the minatory note out of preaching and to substitute the note of a true and sincere yearning, such a yearning as Paul's:

"Oft when the Word is on me to deliver
  Lifts the illusion and the truth lies bare.
Desert or throng, the city or the river
  Melts in a lucid paradise of air.

"Only like souls I see the folk thereunder
  Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
  Sadly contented in the show of things.

"Then with a rush the intolerable longing
  Shivers throughout me like a trumpet call,
O to save these, to perish for their saving,
  Die for their life, be offered for them all.[3]

[3]F. W. H. Myers, *St. Paul,* The Macmillan Company, New York, Publishers.

This glowing warmth of love, the fervor of a true evangelism, is one of the deepest needs and the kindling and preservation of it one of the primary tasks of a school for the preparation of men for the ministry. As I close, I cannot do better than to say this in the words of one of the best Christian men and ministers of our time, George Alexander, spoken in an Easter sermon: "So, on this day of joyous commemoration I seek to arouse in you a deeper longing for a kindled heart. We are told that we need a deeper study of the doctrines of Christianity, and that is doubtless true. We are told that we need a closer application of Christian ethics to the ever-changing conditions of modern life, and that is true. We are told that religion is becoming and must become more practical. That it must deal less in psalm-singing and prayer-meetings and occupy itself rather with the solution of social problems and with the exercise of practical benevolence. That, too, is well. But again we insist that the soul of Christianity is not a system of doctrine, or a code of ethics, or a scheme for social betterment. It is a heart aglow with those emotions of hope and faith and love and patience and fortitude, that are kindled only by contact with the living Saviour, as He walks with His disciples and opens to them the Scriptures. Call it mysticism if you choose. A religion devoid of mysticism is a dead religion. We need a doctrinal revival, an ethical revival. We need a revival of Christian activity, but, back of all these, and more than all these, we need a spiritual revival, a revival of those convictions and emotions which quicken and gladden and enlarge the soul. Hearts on fire—that is what we need to quicken all the pulses of the Church of Christ, to hasten her triumphs and inspire her songs. Thank God the glorious succession has not yet failed. The Livingstones and Hanningtons, Damiens and Florence Nightingales, and hundreds like them whose zeal for Christ consumed them in jungles and prison pens and lazarettos; these are the true defenders of our faith, these are the most powerful witnesses to the blessed truth which we commemorate, that He who was crucified for our sins rose again for the justification of our hopes, and lives with saving power in the hearts that love and trust Him."

And the charge we lay on you who are installed this night as

professors in this Seminary is that you shall bring this glow and fervor with you to this place and that you shall see to it that the fires shall ever burn warm and bright upon the altars which you are to tend here and to which we now consecrate you.

THE AUTHORITIES OF THE EARLY CHURCH

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The validity of the Christian faith rests upon the assumption that the Gospels are true; and this assumption implies that in the interval between the earthly ministry of Jesus and the canonization of four Gospels the tradition of the Church did not undergo any substantial change. But Johannes Weiss and Wilhelm Bousset, and recently Form Criticism[1] and allied schools,[2] pretend that most if not all of the material contained in the Gospels is interpretation rather than history[3] or that it represents the religious experience of the Church at the end of the first century rather than the authentical records of the life and the teaching of Jesus.[4]

Against such views B. S. Easton,[5] E. F. Scott[6] and C. H. Dodd[7]—to mention only a few names—have rightly pointed out that the idea of a rank and unbridled development of Gospel tradition is untenable because the Church was capable of effectively checking subjective as well as superstitious tendencies in its midst. It seems to me, however, that these defenders of the historical re-

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[1]K. L. Schmidt, *Der Rahmen der Geschichte Jesu.* 1919. Martin Dibelius, *From Tradition to Gospel.* 1935. Rudolf Baultmann, *Geschichte der Synoptischen Tradition,* 2nd. ed. 1931. F. C. Grant, *Form Criticism,* 1934.

[2]For instance, Vincent Taylor, *The Formation of the Gospel Tradition,* 1933, and other books mentioned below.

[3]R. H. Lightfoot, *History and Interpretation in the Gospels,* 1934.

[4]Donald W. Riddle, *The Gospels, Their Origin and Growth,* 1939.

[5]Burton Scott Easton, *The Gospel Before the Gospels.* 1928.

[6]Ernest Findlay Scott, *The Validity of the Gospel Record.* 1938.

[7]C. H. Dodd, *History and the Gospel,* 1938.

liability of the Gospel records weaken their position by operating with a rather vague idea of the early Church. They contend rightly that a Church as a collectivity has no formative or creative faculty. But how was the Church capable of effectively checking the wild growth of tradition? If the early Church had been a mere agglomeration of congregations—as seems to be the view of these scholars—no agreement would ever have been reached as to the fixation of the tradition concerning Jesus. None of our Gospels would ever have received the approval of the whole Church and no canon of the New Testament would ever have been formed but for the authoritarian character of the Primitive Church. The fact is that three authorities, which were generally acknowledged by the congregations, presided over the life of the early Church. They were the Old Testament as the revealed Word of God; Jesus Christ in His twofold function as Teacher and as Saviour; and, finally, the Apostles as the foundation of the life and teaching of the nascent Church.

I. The Old Testament.

All the books of the New Testament not only make frequent use of the Old but also expressly refer to it as the authority in matters of saving faith.[8] From this fact we learn that the persons who handed the oral tradition down and who wrote the Gospels were not "illiterate and uneducated men."[9] They knew the contents of the Old Testament and they regarded their own message as the outgrowth and fulfilment of the Bible of their fathers. While not all members of the early Church may have shown equal familiarity with the Old Testament, the many hints of Old Testament sayings, events and persons given in the New Testament books prove that their writers could safely assume a

[8]See Wilhelm Dittmar, *Vetus Testamentum in Novo,* Goettingen, 1903. C. H. Toy, *Quotations in the New Testament,* 1884. August Clemen, *Der Gebrauch des Alten Testamentes in den Neutestamentlichen Schriften,* 1895. Franklin Johnson, *The Quotations of the New Testament from the Old,* 1896.

[9]So, for instance, Dibelius, *From Tradition to Form,* p. 9. More recently, in his book, *A Fresh Approach to the New Testament and Early Christian Literature,* (1936), Prof. Dibelius has slightly mitigated his verdict.

good knowledge of the writings of the Old Covenant on the part of their readers.

This relationship between the two Testaments is so important because the Old Testament was the first book in world literature that possessed a clear concept of history.[10] People whose thoughts were nurtured by the reading of the Old Testament must needs have developed a strong historical sense. They would hardly have shared the unhistorical outlook of the Hellenistic world. In this respect the first two or three Christian generations were considerably at variance with those Christians of the second and third centuries who concocted apocryphal Gospels and Acts.

Moreover, people who were to such an extent under the authoritative influence of the Old Testament would not appreciate a conception of the Christian faith that was interested in the imminent end only.[11] The writers of the New Testament as well as their readers had been taught by the Old Testament that history is the medium of God's saving activity. This is the reason why in the New Testament both the predicament of the Church and the eschatological events are interpreted as the necessary outcome and fulfilment of God's great deeds in the past history of Israel.

Thus the life and works of Jesus must have appeared to the early Christians as being no less important than His Second Coming. As the records show, they did not worship a ghost whom they believed they had seen on Easter Sunday, as Joh. Weiss and his followers want to make us believe, but rather the man Jesus, in whose presence beyond death they put their trust and their hopes. His risen existence was relevant to them because His earthly career was. An isolated study of Jewish apocalypses has misled many modern scholars to misinterpretations of the spiritual life of the early Church. Those apocalyptic writings were at no time the only source of religious life among the Jews, and, as the constant references to the canonical books of the Old Testament

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[10]See C. H. Dodd in *The Kingdom of God and History*, ed. by H. G. Wood, 1937, pp. 13ff. L. Koehler, *Theologie des Alten Testaments*, p. 76. 1936.

[11]D. W. Riddle, *The Central Problem of the Gospel*, in JBL, vol. LX, part II, June 1941, p. 106.

show, most certainly not for the Gospel writers and their predecessors.

II. Jesus as Teacher and Saviour.

The New Testament writings bear witness also to the authority of Jesus. Firstly, the teachings of Jesus were generally recognized as the supreme authority in all matters concerning which He had spoken. The Pauline epistles give sufficient evidence of that fact.[12] Moreover, both direct indications in the Gospels[13] and the amazing similarity of the texts of sayings of Jesus transmitted in parallel traditions make it evident that His teaching method must have been similar to that of other Jewish rabbis. His disciples would memorize the gist of his sermons, not unfrequently summarized by Jesus Himself in a proverbial or epigrammatic saying, a short strophe or a parable.[14] This method must have contributed considerably to the careful preservation of His sayings. Yet these sayings have come down to us in various streams of tradition, which offer differences of text and structure and even show different shades of meaning. This fact bears witness both to the mobility of Jesus' mind, who on different occasions used similar, but not identical, words, and to His teaching method, which demanded genuine understanding rather than mechanical reproduction of His teaching on the part of His disciples. These sayings, in turn, were the criterion by means of which accretions to the tradition that were incompatible with the mind of the Master could easily be detected and barred from official circulation.

To Jesus' authority as a teacher must be added His authority as the Saviour of His followers. The eschatology of the early Church was founded on the life of Christ. Because of what He had done for them during His earthly life they could entertain a firm hope for the future.[15] His life was the model to which

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[12]See, for instance, I. Cor. 7:10; 11:23; cf. also Rom. 12 and 13.

[13]For instance, the frequent use of *didáskein* and *didaché* with reference to Jesus' activity, or the request of the disciples to have Him teach them a prayer (Luke 11:1). See also C. H. Dodd, "Jesus as Teacher and Prophet," in *Mysterium Christi,* 1931; J. Wach, *Meister und Jünger,* 1925, and the article *didásko* by Rengstorf in Kittel's *Theologisches Worterbuch zum Neuen Testament,* vol. II, pp. 138-168.

[14]See C. F. Burney, *The Poetry of Our Lord,* 1925.

[15]H. G. Wood, *Christianity and the Nature of History.* 1934.

by the Holy Spirit they hoped to be conformed, and His mighty deeds provided a promise that similar deeds would be done by them. Thus not merely knowledge of the Passion story, but also of His character and of His works were of greatest interest to all believers. Modern scholars who make so much of the creativity of the period of Oral Tradition generally lose sight of the fact that the New Testament books are unanimous in stating that salvation is by faith in the person of the risen Jesus, not by believing in a Christology!

It is obvious that any deliberate fabrication of narratives concerning Jesus would have defeated its own ends in a situation where everything depended on the truthfulness of the Gospel story. In the Mystery religions salvation was provided through the channel of rites and sacraments, and their efficacy would not be affected by changes in the underlying myth. But in the Christian Church sacraments had only a subsidiary significance for salvation. Their efficacy depended entirely on the historical situation out of which they had originated—the Lord's Supper on the death of Jesus, and Baptism on the divine commission given to John the Baptist and reiterated and confirmed by the risen Lord. The real basis of salvation was the life of Jesus of Nazareth, crowned by His death and resurrection.

Furthermore, the fact that Jesus Himself understood and interpreted His life and work as one of divine salvation gave rise to the Christological beliefs of the early Church. It was on His very life, on the very way He lived it and interpreted it to them, that His followers rested all their hopes and staked their lives. No doubt their beliefs show much resemblance with popular and traditional views of that time; but nobody would ever have been able to extract them from the confused mass of divergent Messianic expectations of those days[16] were it not that through His life Jesus Himself had created an absolutely new type of Saviour. Into it Messianic ideas of His days were integrated, some of them directly, others completely re-interpreted, while many others were rejected. The fact that all the New Testament writers show such wide agreement on matters of Christology, notwithstanding their

[16]So, for instance, E. F. Scott, *Validity*, p. 32.

individual view-points, would never have come to pass if in the early Church everybody had felt free to develop his own Christology.

Finally, it was in His twofold function as Teacher and Saviour that Jesus created the ethical standards of the early Church, which distinguish the latter so markedly from all the pagan and gnostic religions of that age. A Church that accepted such high ideals, which ran counter not only to the wishes but also to the personal needs and interests of its members, was not apt to indulge in fanciful speculations and in the fabrication of stories which were merely meant to satisfy the curiosity of the readers.[17]

III. The Apostles.

Thirdly, there was the authority of the Apostles. The Twelve were the recognized teachers of the Church, and they proclaimed the gospel of salvation rather than their own views concerning Jesus or the resurrection. In this respect Paul's epistles[18] confirm the witness of the Gospels[19] and of the Book of Acts[20] and exonerates the Gospel writers of the charge of having invented the idea of a leading body of disciples of Jesus. Moreover, Paul's references to the authority of the tradition of the Church[21] point to a kind of tradition which not only went back to authoritative sources but was also guarded by people in authority and which in these respects was similar to the oral tradition in the rabbinical schools. Historical considerations make it impossible to postulate a period of oral tradition that extended over a long time after the death of the

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[17]See, for instance, Mk. 3:14; Lk. 9:2; Mt. 10:7f; Acts 2:42 and the use of the verb *kerûssein* as designation on their work; to proclaim authoritatively what one has been commissioned to announce. See also the art. *apóstolos* by Rengstorff in Kittel's *Theologisches Worterbuch*, vol. I, pp. 406-448. Moreover, notice the frequent warnings against *múthoi* which do not "edify," especially in the Pastorals (for instance, 1 Tim. 4:7; 2 Tim. 4:3-4) and 2 Peter, or the characteristic connection of Christian ethics with faith in 2 Tim. 2:23.

[18]For instance, Rom. 1:1; 1 Cor. 9:1f; 12:28; 15:9; Eph. 2:20; 3:5; 4:11.

[19]Commission of the Disciples: Mt. 10:1ff, 40ff; Mk. 6:7, 10; 9:41; Lk. 10:6; 22:14; 24:10; their prerogatives: Mt. 18:18. See also Rengstorff's article.

[20]Acts 2:42; 8:14; 15:2 *et passim*.

[21]For instance, 1 Cor. 7:10, 25, 40; 11:23; 15:3, 11; 2 Thess. 2:15; 3:6.

Apostles so that Gospel material might have been transformed and fabricated without their effective supervision. Mark's Gospel, no less than Q, was written prior to the destruction of Jerusalem, that is to say, at a time when at least some of the Apostles were still alive. Moreover, the role assigned to the Apostles in the canonical Gospels bears witness to the fact that the early Church made much of their authority and never questioned it. Their authority must have operated both as that of eyewitnesses[22] of the facts narrated and as legitimate interpreters of the teachings of Jesus.[23] Paul himself was anxious to reach a full understanding with the authorities in Jerusalem (Gal. 2:2), obviously because no church was regarded as being part of the one Ekklesia which had not been recognized by them.

In these circumstances no oral tradition and no written Gospel could hope to find recognition in the Church when it was at variance with the apostolic *kerygma* and teaching. The peculiarities of the gospel as preached by St. Paul as well as those of our four canonical Gospels show that the apostolic authority did not demand absolute uniformity; but the wide agreement among these witnesses also indicates the power of the apostolic authority. The view expressed by E. F. Scott[24] that eyewitnesses reported the events in different ways and that "the Church" decided later on what version should be agreed upon is untenable. For except for the authority of the Apostles there was no concrete instance in the Primitive Church that was able to impose such a decision upon the Church.

The New Testament books certainly give evidence of the attempts of the world to creep into the Church and of their partial success. But we see also that the books of the New Testament were not written by these worldly elements in the Church but rather by the Apostles and other members who like them held a very lofty view of God's work in Jesus Christ and of the Christian life and who, therefore, combatted the intrusion of the world

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[22]See Acts 1:8; John 1:14; 1 John 1:1; 2 Peter 1:16, etc.

[23]To dispose of the statement made by Luke in the Prologue to his Gospel (1:2) as being merely a literary custom of ancient historians is too easy a procedure to be taken seriously.

[24]*Validity*, p. 144.

into the Church. This spiritual discipline led to deepened spiritual experiences and to a growing understanding of the events of the Gospel history, as can be seen by a comparison between Mark's and Luke's Gospels or between the Synoptists and John. But by their very nature these spiritual insights obstructed the development of subjective interpretations and counteracted the fabrication of new material.

That our written Gospels were preceded by a period of oral tradition is an historical fact that by now is almost generally recognized. But there is no documentary evidence for the assertion that the formation and fixation of the tradition belonged to a relatively late time because the early Christians, on account of their eschatological outlook, were not interested in doctrine and in the preservation of the reminiscences concerning Jesus. The fact that the oral tradition was not written down immediately is rather a confirmation of what has been said about the authoritarian character of Primitive Christianity. The writing down of authoritative teachings was contrary to Jewish rabbinical custom, which at that time allowed only the Holy Scripture to be preserved in written form.[25] This custom is the most plausible explanation of the absence of apostolic writers among the first evangelists.[26] Even St. John, to judge from the last chapter of the Fourth Gospel, hesitated during his lifetime to publish his work. On the other hand, it is a very common feature of Hellenism to have religious documents that were written by secondary authorities. The church in Jerusalem and Jewish Christians in Palestine must have played a considerable role in giving final shape to the materials of the oral tradition. This is shown not merely by the Aramaic background of the Gospels but also by the fact that in many instances the form of the text and the arrangement of the material are intelligible only when the Greek text is a translation from an Aramaic original.

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[25]See art. "Oral Law," in *Jewish Encyclopaedia*, vol. IX, p. 426.

[26]The epistolary literature of the New Testament is of an entirely different character. Judaism made ample use of letters for information and exhortation. But, unlike the findings of the scribes, these letters were not meant to serve as authorities for the future. They were written for a definite purpose at a certain moment of time. It is quite significant that St. Paul in none of his letters gives what he calls "his gospel."

But we must look for the Hellenists among the early Christians as those who committed to writing most of the source-material of the Gospels and finally the Gospels themselves. Yet, even as the Palestinian teachers, these Hellenists were part of the Church, and thus their writing was guided and supervised by the three authorities of the Church.

Prof. Scott is certainly right in holding that there was far more oral material in circulation than was eventually embodied into the sources of our Gospels and into the Gospels themselves. But no official selection would ever have been made and no canon of the Gospels would ever have been established but for the fact that these writers were helped by these authorities to select the relevant material and to fix its text at a relatively early stage. A comparison between the canonical Gospels and the earliest stratum of apocryphal Gospels (for instance, the Gospel of the Ebionites, the Gospel of Peter, or the Unknown Gospel, fragments of which were published in 1935 by H. Idris Bell) indicates to what an extent the text of the tradition was recognized then as being definitely fixed, for it is only in details that those books differ from the canonical Gospels.

On the other hand, there is the remarkable fact that the same Church that received the four Gospels into its official literature notwithstanding their divergencies both in text and content refused access into its canon to those apocryphal writings although they were substantially identical with the canonical Gospels. The reason for this attitude cannot be found in the limited geographical circulation of those books but rather in their lack of orthodoxy as measured by the above-mentioned authorities. The fate of the apocryphal writings bears witness to the high degree of sensitiveness in matters of the *kerygma* which the Primitive Church had attained under the influence of these authorities. It is therefore a fundamental error of method when the making of the Gospels is explained by reference to these apocryphal works. It is as though medical training would start with pathology, and health was described as a lesser degree of disease.

The official recognition of the Synoptic Gospels must have taken place some time in the last quarter of the first century, at

a time when after the destruction of Jerusalem Palestinian Christianity had lost its leading role in the Church. These Gospels must soon have superseded the three older authorities. The standards which the rest of Christian literature had to match in order to be accepted into the Christian collection of sacred books were no longer those original authorities but rather the Synoptic Gospels.

The authoritarian nature of the early Church as described above is the outstanding characteristic in the history of religion. Other religions that have sacred books had them written by their respective founders, (as, for instance, the Koran, by Mohammed), and did not admit of any further development or change of the sacred text; or they left the development entirely to the vicissitudes of history. Thus they possessed finally a collection of very heterogeneous documents, as can be seen, for instance, in Hinduism or Parsism. In Christianity alone we notice that some decades elapsed between the lifetime of the founder and the formation of the sacred boks and that in the interval a real development of *kerygma* and doctrine took place, but also that that development nevertheless resulted in an homogeneous organism of sacred writings, because these three authorities prevented rank growth and arbitrary changes of the basic reminiscences.

THE DEMOCRATIC IDEAL AND CHRISTIAN PRACTICE*

By the Rev. Price Henderson Gwynn, Ph. D.,

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He who speaks on democracy uses a language bequeathed to him by the ages. A recent secular writer has declared that we must seek for the roots of the democratic philosophy in a long

*An address delivered at the General Assembly's Training School, Richmond, Va., April 21, 1942.

line of seers running back to Jesus and Plato. *Demos,* the Greek term from which the word is derived, signifies the common people of the land—the plain folk. We like to think in America that we have given the common man a chance. Certainly we talk a great deal about the opportunity that the ordinary citizen has for self-fulfillment. We say fervent prayers for the forgotten man. We elect a president for three terms because he promises to rescue the submerged one third from their miserable estate of nakedness, homelessness and malnutrition. So ostentatious are we in the profession of democracy that astute critics of our social order sometimes mildly wonder if we are not entirely satisfied to worship the word as a slogan, a shibboleth, a fetish, instead of working with all our might to apply its meaning in human relationships. We speak with unction and reverence of the democratic ideal, of the democratic tradition, the democratic way of life and the gospel of democracy. When we mouth such phrases, do we imply anything more than lip service to a venerable and honorable theory of social adjustment? Or do our hearts burn with an insatiable desire to bestow the riches of democracy on the lives of all men and women regardless of race, creed, or caste?

I. The Democratic Ideal.

Democracy, after the American fashion, seeks expression in three major aspects of our life. We are most familiar, perhaps, with the political machinery which our forefathers built to protect the rights of man. In their blue-print they sketched a design for the civil authority which aimed at the decentralization of power, popular control of governmental policy and the right to be heard and judged by one's fellows, with the privilege of appeal from initial decisions. Above all they envisaged a government of laws rather than of men. They curbed the arbitrary power of individuals by an elaborate system of checks and balances which recognized the persistent temptations of human frailty. Subsequent generations have extended the application of principles which they promulgated, but the spirit and the purposes of their great scheme remain the same. Let us sketch a few of its features.

The fundamental law of the land is contained in a written constitution which is to be interpreted by an independent judiciary. Laws are made by a representative assembly chosen in the exercise of free and universal suffrage. Major executive officers are elected by the people for definite terms of service. Personal liberties are guaranteed by a bill of rights, specifying that no one may be deprived of life, liberty or property without due process of law—that he may worship as he pleases and speak his mind freeely, provided he does so without slander, libel or sedition. Ours is a government founded on deliberation and voluntary co-operation rather than on tyrannical decree. The function of the state is to serve the interests of its citizens. The purpose of political machinery, under the American concept, is to promote the growth and self-realization of persons. American democracy hopes to give the people of the commonwealth a voice in their own destiny. Freedom under law is the goal of both its philosophy and administration.

Political freedom, however, cannot long survive if economic freedom is lost. Of this we were reminded in March, 1941, by the Temporary National Economic Committee, which the President appointed to study the production and distribution of goods. The report of this committee reaffirmed the basic truth that democracy in civic affairs must be nourished by equality of opportunity in the economic sphere. A man's liberty quickly disappears when he is deprived of the chance to make an independent living. Monopoly in any form substitutes fear and subserviency for freedom. The simple life of the frontier in the early days of America prohibited wide social cleavages based on the possession of wealth. We have since frequently boasted that a man in this country is to be judged on his merits rather than on his money.

Economic democracy demands that the means of production be always available for the use of every citizen. It stoutly defends the right of any group to organize for the promotion of its welfare. It supports the passage of regulatory legislation to guarantee that justice rather than exploitation shall rule in the contact of these organizations with each other and with the public. It asks both the individual and the corporation to share the profits of busi-

ness with the state for the sake of the general weal. It encourages freedom of trade and intercourse everywhere. It abhors tariff walls, trade embargoes and boycotts. It believes that the wealth of a nation is secure only when the people prosper as a whole. Liberty to work under the protection of the law, free from paternalism or threat, is the very essence of economic democracy.

But the most important of these three avenues through which the democratic ideal seeks expression is found in the realm of social attitude and custom. We know that the philosophy which underlies man's duty to man governs every other aspect of human behavior. True democracy is characterized by an absence of class distinction. The American way of life forbids the use of titles of nobility or the recognition in any form of hereditary station among the people of the commonwealth. It rejects the idea of a ruling class set over against a serving class. The Fascist contention that society is to be perfected through the leadership of the few is a direct challenge to the gospel of democracy. Equally incompatible with the pure spirit of democracy is the preaching of the Communist, whose faith is in the dictatorship of the proletariat. Exploitation of any group for the advantage of another is a violation of the basic principles on which a democratic society rests. Public sentiment in this country quickly reacts against any attempt to array group against group or bestow privilege upon a favored few. The present universal protest regarding certain policies in the waging of this war, blind though it may be, is evidence that this instinct of fair play is still a characteristic of the American spirit. A minister of our own church,[1] in a recent letter to the *Charlotte Observer,* gives voice to the deep desire of American citizens that all shall share alike the sacrifices we must make to defend our liberties. He says:

> "Universal registration, with total mobilization for whatever service the government may demand, is the only answer. Put everybody on the same footing under the law as the soldiers. Assign them when and where they are needed, pay them in proportion to the service rendered, fix prices of all commodities and wages at maximum figures, put an end to the forced payment of tribute to labor unions, contract brokers, or anybody else to obtain government work—reward the faithful by sensible promotion, and jail or shoot the recalcitrants or deserters, just as they do in the army."

[1]Rev. Tilden Scherer, D. D., Clover, S. C.

Perhaps certain features of this suggestion are subject to criticism. But its purpose and spirit are abundantly clear and essentially sound. Dr. Scherer wants the burden of war equally distributed on the backs of all classes without special profits for any. Doubtless he remembers the industrial profiteers and the munitions workers who waxed fat under the protection of the poorly-paid soldier and sailor in World War I.

Extension of free opportunity to all racial groups is a logical application of this principle. In fact, most racial persecution and discrimination is a form of class warfare. A minority racial group is stigmatized as inferior or immoral. Rationalization of a program of oppression quickly follows. An elaborate case is made out to support the assumption that genuine talent is a matter of blood. Those without this blessed inheritance must learn to know their *place* and stay in it. The Almighty has pronounced a curse upon them by endowing them with certain racial characteristics. Hence they must serve their more fortunate brethren. Democracy recognizes no such controlling principle in human affairs. It asks not about the color of a man's skin or the shape of his nose but rather about the quality of his mind and the sincerity of his spirit. It welcomes the variety which God has provided in making men and women to differ from each other.

Universal free education follows also as an extension of democracy in the sphere of social adjustment. If class struggle is to be avoided, boys and girls of all groups must have the opportunity to show what is in them. Society must provide a way for the mountain lad, George W. Truett, to become the greatest preacher of his day. The policy of taxing wealth, wherever it may be found, and spending the money where the children are, is justified when it produces the world's greatest agricultural scientist, the colored man, George W. Carver, of Tuskegee Institute. The American public school is founded on the theory that man is capable of governing himself and must be informed in order to do it successfully. Its belief is that talent is no respecter of class, race or position and that all men, however humble, possess amazing possibilities which adequate stimulation may bring to full fruition.

Surely the ultimate goal of our exploration in this direction

is clear. Fellowship, communion and mutual respect are basic to a world of democratic organization. Hence, to use the words of De Sales in an article appearing in the *Atlantic Monthly* of November, 1941 (p. 529):

> "Democracy can only function and justify itself on the presumption that peace is the normal condition of mankind, that war is an exceptional phenomenon, and the purpose of civilization is to eliminate it."

Democracy is at variance with the notion that certain states have a God-given right to dominate the world for their own pleasure. It longs for the day, because it cannot continue as a way of life without it, when we shall be able to build a world not on force but on persuasion, a world bound together by the social cohesion of faith and love.

The foundations for these revolutionary proposals are discovered in some rather daring assumptions regarding the nature and value of man himself. The first is that human personality is worthy and sacred. Man is to be considered as an end in himself, never solely as a means to an end. Hence the highest duty of the state is to protect the citizen from degradation of his person and to open the way for the fullest development of his potentialities. The opportunities thus provided are to be enjoyed by all, not limited to a chosen few. The democratic system lays great stress on the individual. Our program of mass education has been attacked because it fails to minister adequately to individual differences. Democracy in education means that the needs, aptitudes and aspirations of each individual are respected and fulfilled.

The dignity with which democracy clothes the human being implies two things: First, that man is a rational animal; second, that he is capable of spiritual maturity. When we observe the present suicidal tendencies of human beings in the mass, we sometimes wonder if the first of these assumptions can be sustained by any reasonable evidence. Of course the totalitarians would have us believe that the common man is irrational. They have staked the success of their mighty propaganda effort on the belief that man can be successfully controlled by repeated appeal to his strong emotions. Those of us who believe in the more perfect way of

deliberation and suasion will have to confess that man is not wholly rational. The perfectibility of man is a false doctrine into which the utopian wing of liberal Protestantism has fallen in recent years. Democracy, however, does stake its case on the view that man is possessed of a higher degree of reason than many would admit. Hence democratic procedures encourage the critical use of the mind and stimulate the rational faculties in an effort to discover latent resources which have not yet been realized.

Democracy, however, would perish if it depended upon the power of reason alone. There must be not only the capacity to arrive at a logical conclusion but the will to execute the decision which has been reached. The success of the democratic ideal depends as much upon a sense of obligation in the ordinary man, the display of spiritual maturity, as it does upon the use of the rational mind. The righteous conviction of the plain citizen is the only safeguard against the prejudices and greed of the herd. Political graft and corruption in high places can undermine the most perfect form of democracy ever designed by the brain of man. Ethical discrimination and moral rectitude constitute the dynamic which breathes vitality into the body of a democratic society.

These principles we find enunciated in certain great pronouncements which have fired the enthusiasm of the people at times of crisis in the history of the country. The first, and one of the noblest, of them, is the Declaration of Independence. Dr. Schlesinger has described it as "the most eloquent and succinct defense of the rights of the masses and of popular rule that can be found anywhere in the English Language."[2] Every paragraph of this great document proclaims the brotherhood of mankind. Its assumptions are based on the moral equality of human beings. For each citizen it demands the opportunity to realize the possibilities with which he is endowed. It places human rights above the rights of property, class privilege and even the institution of government itself. These rights are described as God-given and inalienable. To guarantee their exercise the consent of the governed is established as the source of all wholesome political action and successful social control.

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[2]*The Decline of Aristocracy in America*, p. 77. The Macmillan Company, New York, Publishers.

When the republic to which this Declaration gave birth was later threatened with permanent division, Abraham Lincoln, a man of the common people, restated in immortal words the democratic conviction of the nation. Woodrow Wilson, champion of the new freedom, struck again this universal note in his presidential papers. "The United States," he once said, "Were not founded to provide free homes, but to assert human rights." In a later address we hear him saying, "the states of America were set up to vindicate the rights of man and not the rights of property, or the rights of self-aggrandizement and aggression."[3]

More recently, Franklin D. Roosevelt, in his four freedoms, has applied the democratic ideal to the chaotic conditions of the present era. Through freedom of speech and expression, freedom of religious worship, freedom from want by means of economic understanding and freedom from fear through world-wide reduction of armaments, he hopes to usher in a new day for all mankind—a universal brotherhood. In his message to Congress—January 6, 1941—the President declared, "Freedom means the supremacy of human rights everywhere."

The current struggle of the nations is between the growth and spread of our historic democracy and the effort to regiment the multitude in the bondage of the totalitarian state. The only way to avoid the pitfalls of Fascism and Communism is to improve and enrich the great democratic heritage bequeathed to us by the fathers of this Republic. Can we find its purification and redemption in the practice of the Christian religion?

II. Christian Faith and Democratic Theory.

It has become fashionable in recent years to emphasize the points of similarity between the democratic way of life and the fundamental beliefs of the Christian faith. George A. Coe advocated in one of his books that the ancient phrase, "the kingdom of God," be changed into "the democracy of God." Others who would have us understand that the religion of Jesus is chiefly a religion of this world are also willing to reduce God to the status

[3]G. S. Counts, *The Social Foundations of Education;* p. 22. Charles Scribner's Sons, New York, Publishers.

of a human partner in the spiritual enterprise. The Church, particularly its Protestant branch, has been sadly weakened by this over-simplification of Christian thought.

Karl Barth reminds us that it is a dangerous heresy to identify Christianity with any particular social pattern. Democracy, I am sure, depends for its survival upon the application of Christian principles to the life of the body politic. But always the Church must maintain its position of independence of all human institutions. We are told that the powers that be are ordained of God. It is undoubtedly true that the state is divinely appointed as the custodian of law and order and the preserver of public welfare. But the Church is not the servant of any political system. It reserves the right to pass its moral judgment on the actions of any government. Its duty is to oppose political policy, wherever found, which tends to enslave the spirit of man.

As a matter of fact, the basic doctrine of the Christian religion is not democratic but authoritarian. The true follower of Jesus finds the source of ultimate sovereignty in the will of Almighty God, not in the necesary compromises of a democratic society. The greatest Christians of the ages have frequently resisted majority rule—even unto death. Their spiritual insight led them to take positions far in advance of the herd mind, from which they were unwilling to retreat because their consciences had the approval of Him whose authority transcends all human power. Here is a truth we do well to remember in these times when we witness a revival of the hoary doctrine that the state has a divine right to rule the Church.

However, many principles of the Christian religion do support the democratic organization of society. Chief among them is the Christian concept of sin, of which secular worshippers at the shrine of democracy have made so much fun in recent decades. This realistic view of man's nature sustains the democratic theory that no man is good, great or wise enough to be entrusted with perpetual power. In this country, therefore, the fundamental law of the land guarantees the people the right to return their rulers to private life at periodic intervals. The Constitution also provides a system of checks and balances between the three branches

of the government in order to prohibit domination of one by another and the ultimate usurpation of absolute authority by a single group. Thus the sinfulness of human beings necessitates the erection of elaborate machinery in order to preserve the liberty of the people.

Another aid to democracy supplied by the teaching of Jesus is the Christian idea of individual obligation. Moral accountability is a distinctive doctrine of the Christian church, which puts the major emphasis on duties rather than rights. To quote Dr. Francis P. Miller:

> "From the point of view of the Christian ethic, the assertion of rights is only justified if citizens are equally eager to recognize and perform their duties. The Constitution, of course, says little or nothing about duties. And perhaps that is just as well. Because, though law can force men to obey the state, it cannot create in the hearts and wills a sense of obligation to their fellows and society. The sense of obligation which makes men want to serve their day and generation springs from inner sources of faith which the state cannot give and cannot take away. Yet the survival of the democratic way of life depends as much upon men who are conscious of their duties as upon men who insist upon their rights. . . . The liberalism of the 19th century which created agnosticism toward man as well as toward God has much to answer for. Some identified this liberalism with democracy. Fortunately, events have helped us to distinguish between the two in time to save the latter. Every day's news drives home the truth that reason without faith is as impotent as faith without reason is false."[4]

Of course the Christian ideal of human brotherhood undergirds the democratic process at every point. If we fail to realize, in at least a measurable degree, this great goal of the Master, it will be useless to go on with the present war. If the exploitation of human beings is to continue, if the persecution of one's fellows on the basis of class or race is to remain a characteristic of the social pattern, then democracy hasn't a ghost of a show. The Christian tenet that all men are potential sons of God and therefore members of the same family is an indispensable cornerstone of the democratic tradition.

We may say, therefore, that while democracy is not the equivalent of Christianity, it depends for its vital operation upon the truth of the Christian religion. History shows that wherever the Christian faith becomes dominant in the life of the people, democratic

[4]*Christianity and Crisis,* Feb. 23, 1942.

tendencies appear. On the other hand, where Christianity becomes corrupt or weakly subservient to the civil arm, autocracy rears its head. It is also true that when a totalitarian tyranny replaces democratic institutions, the only form of Christianity that can openly survive is a distorted form.

"Democracy is not the political expression of the Christian ethic. But societies can be graded according to their compatibility with the requirements of the Christian ethic. And this much can be said, that of all forms of society yet devised by man, the democratic form is negatively least incompatible with the Christian ethic, and positively most congenial to its public expression. Further, it is evident that democratic institutions and a free Christian church are so closely related that the fate of each hangs upon the other. This means that the Christian community, as a Christian community, has an immense stake in the present conflict between tyrants and democratic governments. To say that the Church can remain indifferent to the issues of this war or must be serenely detached in the presence of the struggle is equivalent to saying either that the Christian ethic is not true or that it was not intended to be used as a yardstick for judging the policies of nations."[5]

If these statements contain even a grain of truth, it becomes immediately pertinent to inquire how Christian is American democracy. We have rehearsed with great care the hopes and aspirations of the democratic society. The trend of the argument has indicated that any attempt to achieve these objectives in the social structure is doomed to failure without the dynamic of Christian motivation. Our next task is to discover how thoroughly the American way of life, which is more nearly democratic than any we know, is permeated by the teaching of Jesus.

III. The Democratic Ideal and Christian Practice.

Economic Opportunity. Careful investigation reveals that we are far from the Christian ideal in the distribution of the material rewards of life in this country. Recent testimony of Thurman Arnold, Assistant Attorney-General, regarding the monopolistic practices of great corporations has shocked the public conscience. The report of the Temporary National Economic Committee, to which previous reference has been made, established beyond a shadow of a doubt the tremendous concentration of economic

[5]Francis P. Miller in *Christianity and Crisis,* Feb. 23, 1942.

power in the hands of a few. The Committee said in substance that most of the wealth and income of the country is owned or controlled by a small number of corporations; that these corporations in turn are owned by a very few people; and that the returns from the operation of these companies go to a very small group, with the result that opportunities for new enterprises, whether corporate or individual, are constantly being restricted.

We can hardly say that the economic gains of the democratic commonwealth have been shared by the masses. The National Resources Committee reported to President Roosevelt that the average family income of one-third of the nation in 1935-36 was only $471.[6] Millions of our citizens are deprived of any decent chance to realize the possibilities which lie within them. And countless thousands live under the constant dread of economic insecurity. A country which in normal times has several millions of its people perpetually unemployed faces a problem which threatens to destroy every vestige of democracy. Christianity puts great emphasis on the dignity of human life. But the personality of one who has to live without a significant task to perform or under the ever-present threat of losing his job disintegrates under the impact of fear and shame.

Unfortunately, organized labor has begun to ape the arbitrary methods of tough big business men. A favored few have seized the reins of control in certain labor unions and have made use of their power to exploit the working man. Labor racketeers have levied wicked tribute upon the humble applicant for the right to work and much of the ill-gotten gain derived from this source has gone to swell their private fortunes. Refusal to arbitrate industrial disputes and violation of collective bargaining agreements, solemnly undertaken, are further evidences of tyrannical behavior on the economic front.

Race Relations. Treatment of racial minorities in this country affords another illustration of the failure to thoroughly Christianize American democracy. The spectre of anti-Semitism rears its ugly head in our fair land at periodic intervals. Immediately follow-

[6]A. E. Holt, *Christian Roots of Democracy in America,* p. 116. The Friendship Press, New York, Publishers.

ing World War I Henry Ford carried on a systematic campaign of misrepresentation and villification of the Jews through his personal journal, *The Dearborn Independent*. Immediately preceding World War II, Fascist groups, such as those headed by Van Horn Mosely and Dudley Pelley, in true Hitler fashion, attempted to make the Jews the scapegoat for all our national sins and misfortunes. In the mind of many an American who is fairly free of active animosity mention of the Jew conjures up a picture of a person who is unpleasantly aggressive, avaricious, crafty, greasy, clannish, loud and fawning—a caricature accepted in place of the truth.

> "The use of anti-Semitism for evil ends that go beyond the mischief to the Jews themselves did not originate with Hitler, nor, in all likelihood, will Hitler be the last to employ it. In czarist Russia, anti-Semitism was repeatedly used to head off impending revolution. Wherever anti-Semitism exists, progress is stifled by the easy device of ascribing all social evils to the Jews. Quite apart, therefore, from any desire to do justice to the Jews, the Christian world should, in its own interests, promote an equitable solution of the Jewish problem."[7]

For years the Ku Klux Klan, an organization chartered under the law as a fraternal brotherhood, has intimidated and persecuted the Negroes. We all know that the efforts of the colored man to exercise his constitutional right to the franchise were blocked until the shrewd politicians of the New Deal saw the possibility of making his vote an asset in the congested cities of the North. Exploitation of the Negro by means of wage differentials, sharecropper agreements and cheap housing is a familiar story. It would hardly be profitable to enumerate all the manifold ways which have been employed to discriminate against this loyal group of American citizens on the ground of their racial characteristics. It will suffice to draw the contrast between the provisions made for the whites and the Negroes in the field of public education.

Latest available figures (1936) show the following expenditures for the children of the two races in the Southern states. The average annual amount of money spent per white child was $44.31—far below the average for the nation as a whole. But the average amount of money spent on each Negro pupil was only $12.57. The

[7]Eugene Cohn in *Christianity and Crisis*, March 23, 1942.

Negro gets only about one-fourth as much in the way of educational opportunity as his white neighbor. Investment in school property shows an average of $157 per white pupil and the sum total of $37 for each colored child. Little wonder that the percentage of attendance on the part of the Negroes is only 70% of what the law requires. Salaries for white teachers have been about double those paid to the Negro instructors in the public schools. It is only fair to say that some of the Southern states are beginning to close that gap since the recent decision of the United States Supreme Court demanding that the scale of pay for teachers of all races be the same.

Those, however, who maintain that the color issue is no longer a sectional question in America are correct. There is substantial evidence to support the contention that the only difference between the North and the South in this regard is accounted for by relative numbers. Harlem, in the heart of New York City, affords a monumental example of economic and political exploitation of the black man. Pearl Buck penetrated to the core of the matter when she said in a recent address: "If we intend to persist blindly in our racial prejudices, then we are fighting on the wrong side in this war. We belong with Hitler."[8]

Political Chicanery, Favoritism and Corruption. As one observes the political scene in the United States—the operation of his government—he sometimes wonders if there is anything either Christian or democratic in the institution of civil authority. One sees the disgusting manipulation of the spoils system so as to create thousands of useless jobs and fill them with inefficient ward-heelers—a brazen pay-off at the expense of the public service for favors previously rendered. The electorate has been steadily inoculated in recent years with the pernicious philosophy that man can borrow himself into prosperity—that he can spend his money and save his wages at the same time. Large bodies of voters have been offered the equivalent of bribes in the form of doles, subsidies, benefit payments and special privileges. We have been taught to believe that the country can get rich by creating an economy of scarcity—an assumption essentially false from the

[8]*Christianity and Crisis,* March 23, 1942.

ground up. The spectacle of prominent public leaders nourishing class consciousness and strife has made us sick at heart. We hear on all sides of successful attempts to manipulate the franchise so as to perpetuate in power the unworthy representatives of political machines. In several states thousands are denied the ballot by a vicious distortion of the poll-tax. North Carolina has on the statute books an absentee ballot law which permits the counting out or the counting in of the right candidates. I have personal knowledge of certain teachers who were compelled to pay an annual fee of twenty-five dollars to the boss of the dominant political party in the county where they lived in order to hold their jobs. And of course we have refrained from mentioning the worst examples—great cities where a system of graft permeates the whole fabric of municipal government to corrupt and debauch the character of every public servant. It would seem that in the civil life of America the old motto of democracy, "Equal rights to all and special privileges to none," should be changed to read, "Special privileges to a few, equal rights to none." So long as public office is regarded as a means of personal preferment rather than a public trust, Christian democracy has little chance of becoming a reality in the civic institutions of America.

In theory American democracy is closely allied with the fundamental principles of the Christian religion. The most recent expression of that fact in language worthy of the theme comes from the pen of Dr. John A. Mackay in his little book entitled, *A Preface to Christian Theology.*[9] He says (p. 60):

"Democracy is . . . . a child of Christianity, especially democracy as it has been known in Anglo-Saxon countries. The foundations of democracy are built upon three great conceptions: the majesty of truth as God-given, the worth of all men as creatures of God, and the reality of man's personal responsibility to serve God. Conviction regarding these truths led to important consequences. (1) Because truth is real and God-given it is worth dying for. The fact that some men and some religious groups were willing to die for truth led the state, in the course of time, to decree religious toleration and liberty of thought for all citizens. (2) As men are of infinite worth in the sight of God, they should be treated with all consideration by their fellowmen and given every opportunity to fulfill their divine destiny as children of God. The affirmation of the worth of all men gave birth to the universal franchise. (3) Insistence by the Church that her members

[9]Sprunt Lectures for 1941. The Macmillan Company, New York, Publishers.

should take a personal part in the Church's work prepared men for citizenship and the service of society. As a man is personally responsible to serve God, all work is invested with a new dignity.

"Now while it is true that Christianity existed before democracy and will continue to live on, in catacombs if necessary, whatever the fate of democracy may be, it is equally true that there are aspects of the Christian religion which cannot receive full expression save under the liberties granted by a regime which is either democratic or similar to it. Democracy, on the other hand, cannot exist without Christianity. . . . Around the world today, wherever Christianity is being repudiated, democracy is being repudiated with it."

In practice, however, American democracy falls far short of the demands made upon it by the Christian gospel. There is hope for the preservation of our way of life only if we recognize this fact and set about through prayer and obedience to correct the grievous faults from which the body politic now suffers. This is not to imply that the ecclesiastical arm should supplant the civil power. It is not the function of the Church in a democracy to organize a political party and take over the responsibilities of the state. The duty of the Church is to develop a citizenship whose lives are motivated by the great truths of Christianity and who seek a framework of social adjustment which will give the spirit of the Christian religion expression in ordering the conduct of the people. True liberty is a gift of God and will hardly survive without religious support and sanction. Deliverance from spiritual bondage is the beginning of democratic wisdom.

THE MISSION OF THE CHURCH IN A WORLD AT WAR

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One of the tragic things about our world today is that the only good news for any of us must be bad news for others. It is good news for us when the factories and armament works of Tokyo are blasted by bombs. It is tragic news for the thousands of Japanese

who are killed or made homeless. In this year in which we live, and on until this war is won, there can be nothing that is completely good and good for all mankind.

We live in a dark world, a tragic world, a world of hatred and of bloodshed and of suffering—a world that is very far from the ideal world of Christianity. What can the Church of Christ say and do in such a world as this? Our Lord once said to his disciples and to us for all times through them, "Blessed are the merciful, for they shall obtain mercy." What is the sense of words like that in a world like this? What is the relevancy of mercy in a day like this? But if mercy is not relevant, our faith is a delusion. If the Church has no word for the world today—no word that is at once distinctive and helpful—the Church is not relevant to the world of actuality. Christianity is relevant to our world. There is such a word for the Church to say.

J. B. Priestley, in his book, *Britain Speaks*, describes an evening in London at the height of the German air raids. It was a Sunday night when he watched the glow of the fires cover half the sky over London. Against the greatest of the fires St. Paul's was outlined in black against the red glow of the flames and the lurid pink of the smoke. There that ancient church stood, he says, its towering cross above its unbroken dome, like a symbol of "an enduring civilization of reason and Christian ethics against a red menacing glare of unreason, destruction, savagery."

Christianity does have a word to say today. The difference between a Christian's attitude toward war and the non-Christian's is not that a Christian cannot fight, on such occasions at least as it may be necessary and as it may be more right than wrong to fight, but that the Christian cannot fight like other men. There must be a difference in his spirit while he fights; there must be a difference in his attitude toward the men whom he fights; there must be a difference in the things that he hopes for and plans for when the fighting is over. What are these principles which should guide the Church in her life and in her teachings in such a day as this?

I.

The Church Must Come to Moral Decisions on World Events. The Church cannot keep silent about the things that are going on in the world around us. When she speaks, her word must be, so far as she knows how to speak it, a Christian word; but she must speak. Brutal things have happened in our day. Large-scale injustices are being perpetrated. The Church cannot be silent about these things. The Church cannot but condemn the cynical disregard of treaties and of truth, the pagan philosophies, the race persecution, the aggression, the cruelty, the pillage of conquered countries. The Church must not, indeed, approve this war without any reservations. This is not a holy war, even though we may feel with all our hearts that it is a just war for us and for our allies. One of the religious journals has poured contempt upon John C. Bennett's distinction between a holy war and a just war; but it is a distinction that most men with keen consciences will recognize as proper. No war is a good war. War *is* hell, in a more terrible sense today than the author of that phrase ever realized. Yet the war we are fighting is more righteous than any peace that could be made in this year. The Church had best make its approval of this war a tacit approval, without too many dangerous proclamations. At the same time, the Church cannot fail, if she would do right, to give its sympathy to the cause in which our nation is engaged. The Church must be discriminating in its judgments, but the Church must not be neutral where moral questions are concerned. If no war can ever be justified, then the Church should oppose this war and face the consequences. But if, as I believe, this war is just, the Church should share in its own way in this conflict. We dare not let our young men go into battle completely confused; we dare not stand aloof from our country in the time of need.

II.

The Church Must be True to her own Nature and to her Lord. The Church can have a tremendous, a fundamental, contribution to make to our nation and to our world in a time of

war; *but* the contribution of the Church must be distinctive, in war as in peace. The Church must not be silent on moral issues; but the Church's word must always be a Christian word. What we do not do in a time like this is fully as important as what we do. It is not the Church's business to proclaim a holy war; it is not the Church's business to be geared up to the war machine; it is not the Church's business to become a recruiting agency; it is not the Church's business even to become a morale section for the army, although in deeper and less obvious ways it can and must strengthen the morale of the nation. Above all, it is not the Church's business to preach hatred or to tolerate hatred. Already some awful things have been said in church gatherings and even in churches. When the leaders of the Church say unchristian words, they are destroying the whole purpose of the Church. There must be no "Remember Pearl Harbor" in our Church. It is the Church's business, so far as it recognizes that it is not possible for our nation to avoid a share in this terrible war, to steady and to strengthen and to comfort, and above all to purify the spirit of her people. It is the Church's business to keep her independence and her loyalty to her Lord. It is the Church's business to keep alive in her people the spirit of self-criticism and to pass her moral judgments on the things that are wrong in our own nation and in our allies.

III.

The Church Must State its Principles with Humility and Seek Them at Home with Sincerity. We are talking much, and properly so, about the injustice and the brutality in Germany's "new order." Is out own social order completely just? We talk of race prejudice in Germany. One wonders at times how we can have the face to do so. Is there no danger of Jew-baiting in America? It has been repeatedly pointed out that in defense industries in Virginia discrimination has been shown against the Negro. It may be unavoidable, but the fact that even in our army there are race distinctions and race separation should somewhat dampen the ardor of our democratic rhetoric. We are undoubtedly fighting to make possible a world where there can be more justice

and more democracy than we have had. At least, we are undoubtedly fighting against forces and against nations which would make impossible any justice and which scorn all democracy. As we fight, however, and, above all, as we talk, we must look with some discernment at our failures to achieve democracy in this our own country. Probably we have had in recent years too much emphasis on this side of the picture without a recognition at the same time of the health and the sanity and the hope that moves through all our American civilization. Christians who want to see clearly and to act loyally must emphasize our failure and stress our duties.

IV

The Church must Lead in Deeds of Helpfulness. America has so far shared much of the enthusiasm of this war but very little of its sufferings. Our share in that pain will inevitably increase as the months of war go on. It is not likely, however, that we shall know the bitter sufferings and the desperate hardships that have come to many peoples. We must continue to give and to give in larger measure to the help of the needier nations—to our allies; to the occupied nations, as fast as they can be rescued from the conquerors; and even to those who are now our enemies when the opportunity comes. It may be that when victory over Japan comes, our first step should be to provide food for the poorer people of Japan who, by that time, will be desperate.

V.

The Church Must Look to the Past with Repentance and with Humility. If a Christian must fight, he can do it with as much quiet courage and determination as any man, and probably with more; but he cannot fight with gusto and with joy. We may feel clear about the justice of our final decision in this war, for at the last it was forced upon us. We may feel clear about our present attitude; but we cannot feel guiltless of the past, nor can we feel happy about the past of some of our allies. We cannot feel happy about the twenty years of isolationism—from war to war—when in large measure we left the world to stew in its own miseries.

We cannot feel clear about the methods in our Japanese exclusion acts, methods that wounded the pride of a sensitive people and that helped to set them on their desperate course. We cannot feel happy about the decision we made when almost alone among civilized people we turned aside from the world's one great effort in the League of Nations toward world peace. We are constantly told that this is no time, when a present crisis is upon us, to talk of the past; but a people who will not learn the lessons of their past can have no future worth looking forward to. Fight we must, but if we do it with a feeling of our own righteousness and with a sense of superiority, we are wrong and unchristian. We can recognize that this war is inevitable and that it is just; but we cannot escape the haunting realization that we and those who fight with us have had a share in the continued injustices that have made it inevitable.

VI

The Church must Look Forward to the Day After the War with Vision and with Courage. We must prepare our people against the moral and spiritual let-down that has always followed war. We must determine to stick to the rest of the world after the war is over. One of the tragic things about the role of America in modern history is that we are always ready to get into a fight and rarely ready to get into the peace. We must be ready, along with other nations, to relinquish some of the absoluteness of our national sovereignty. The methods by which future international co-operation should be carried out must in large measure be left to men who know the issues involved and the difficulties of translating an idealistic purpose into realistic politics. These leaders, if good as well as wise leaders we are to have, will in many cases come out of the Church; and they must now receive in the Church the consecration which must parallel intelligence if there is to be hope for the future. The Church at the same time must prepare the rank and file of its people for the patience, the thoughtfulness, the sacrifices necessary in following our best leadership. There must be more gatherings like the National Study Conference of the Churches on a Just and Durable Peace held at Delaware,

Ohio, in March; and the results of these conferences must be carried to the people.

VII

The Church Must in All Circumstances be True to the Christian Spirit of Charity and of Mercy. Even during these days of war we are still the followers of the one who spoke from the cross those unbelievable words of forgiveness, "Father, forgive them, for they know not what they do." There are Gestapo leaders whose acts in occupied countries have been so brutal that when the war is over they must face trial. Even those men we must not hate; even against those men, when the opportunity for action comes, we must move not in revenge but in judicial process. We must keep hatred out of our churches. There is less hysteria in our nation than we have ever known in time of war before. The attitude of our nation is quieter, but there is constant danger, and as the war goes on the danger will be intensified, that we shall be filled with bitterness, with hatred, and with the spirit of revenge. If we are to be Christians, we can never surrender to these things that will poison any victory we may win and that will destroy our own spirits. We must be ready to show mercy when the war is over and when we can start another peace. In an old book of the Apocrypha, in the 28th Chapter of Ecclesiasticus, we find these high words:

> "Man cherisheth anger against another;
> And doth he seek healing from God?
> On a man like himself he hath no mercy;
> And doth he make supplication for his own sins?
> He, being flesh, nourisheth wrath;
> Who will make atonement for his sins?"

We are beginning to hear on many sides that we must fight this war as some of our enemies are fighting it. We are told that if we do not drop all Christian attitudes and cultivate our hatreds we shall be too soft and weak to win this war. We are told that to keep the attitude of mercy in our minds will weaken all the necessary efforts of war in which we must engage. That is not true unless our cause is wrong. That is not true unless we

are not sure of our cause and have to bolster up our spirits by false and vicious enthusiasms. If we surrender to such a spirit as that, we shall in the end ruin our cause even though we win the war.

VIII

The Church must keep Alive in Our People the Spirit of Faith and of Hope. After all, the quality of the effort that we make in these days will depend upon our faith in God and in His purpose. The Christian is more concerned about the movement of God's Kingdom than he is even about what happens to him and to his country in the next few years. Courage that holds on through thick and thin, trust in the final coming of justice, hope for humanity—these things depend not upon our country's military strength but upon our faith that, if we are humble and obedient, God will not let our efforts come to naught and God will not fail us nor forsake us. To keep that faith clear and that hope high—that is the supreme business of the Church in a world at war.

Among the many churches in London that have been destroyed in these indiscriminate bombing raids is St. Columba's Presbyterian Church. This church is the place where for long years the Scotch who live in an English exile in order to serve their Empire have worshipped. Among the great names that have been on its roll are those of Earl Haig and of Ramsay Macdonald. The British correspondent of the *Christian Century* writes that a friend went to the church on the Sunday morning following the raid which destroyed it. Above the door in the broken wall was fixed a Union Jack. Below it was fastened a notice of the temporary meeting place where the congregation would gather for worship. Below that was the motto of the Church of Scotland, "Nec Tamen Consumebatur." That is the everlasting message, not of the Church of Scotland alone, but of all the Church of God to its people in a world at war.

FAMILY WORSHIP

By the Rev. Arnold Black Rhodes, Th. M.,
Pastor of the First Presbyterian Church,
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I believe in family worship because it has meant much to me as a child in the home of my parents and as husband and father in my own family experience. The idea of fellowship dominates both Testaments of the Scriptures. As Christians we believe in the sacredness of marriage and the home. We feel that the home is the potential stronghold of our faith. Inasmuch as my study of family worship proved helpful to me in my own experience, I am passing it on for what it may be worth to others. Its objective is to encourage those who have no family worship to begin the practice and to help those who do have family worship to improve their practice.

I. Why the Decline in Family Worship?

Family worship seems to be on the decline in our day. Why? Some of the causes may be summarized as human self-sufficiency or lack of dependence on God; a materialistic philosophy of life; indifference; the fastness of living; lack of skill; antagonism built up in previous years; outside attractions, and parental inconsistencies in worship and living.[1]

II. Why Worship as a Family at All?

Why worship as a family at all? In answering this question it may be well to answer the prior question: What is worship? Worship is the approach of the heart to God, a fellowship with him, of which prayer is the soul. Dr. Weigle[2] suggests three elements in the preparation for worship: (1) withdrawal from the world;

[1]Gerrit Verkuyl, *Christ in the Home* (New York: Fleming H. Revell Company, 1932), pp. 164-166.

[2]Luther Allan Weigle and Henry Hallam Tweedy, *Training the Devotional Life.* (Used by permission of The Pilgrim Press, Boston. 1919), pp. 8-9.

(2) centering the attention on God, and (3) moral examination. Of course, worship may take place anywhere, either silently or audibly. The elements of worship may be stated as adoration, thanksgiving, confession, intercession, petition, and submission. All worship does not necessarily include every element. The results of worship may be both objective and subjective. For example, we may see objective answers to prayer. We may also know within that we have been affected in the very act of worship. The means of worship are the use of Scripture and helps, the sacraments, prayer, music and offerings. The Scripture, prayer and music are the ones most frequently used in family circles.

Now let us note some reasons for worshiping as a family. In the first place, worship is the heart and soul of religion. The Hebrew-Christian tradition is a family religion centered around a Family Godhead. To speak of God as Father, Son and Holy Spirit is to speak in family terms. In the second place, the Lord's Prayer shows the social nature of Christianity—and the family is the smallest and most significant social group. Robinson says, "A Christian family that does not express itself in family worship is a contradiction in terms."[3] Children need to know they are partners with God. Emphasis should be placed on Christ's presence as the unifying fact in family worship. Ideals can be embedded most effectively in such an atmosphere. When death takes one from such a family, those remaining have a steadying experience to sustain them. In the third place, worship may be the greatest source of family unity. It has a way of dispelling barriers which arise in everyday routine. In the fourth place, the family exists for the nurture of children, and for Christians this means Christian nurture.[4] Worship is the climax of the Christian educational program. It helps to interpret life's meaning to the child. Tweedy says, "A child can no more develop a worshipful nature by exercising it one hour on one day in seven than he can develop a strong body by exercising it one hour on one day in seven."[5]

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[3]Harold McA. Robinson, *How to Conduct Family Worship* (Philadelphia: The Presbyterian Board of Publication and Sabbath School Work, 1923), p. 9.

[4]*Ibid.*, pp. 9-10.

[5]Weigle and Tweedy, *op. cit.*, p. 85.

In the fifth place, family worship is a great source of domestic health. It gives an optimistic flavor and tone to life. I believe the right kind of family worship would almost eliminate divorce. In the sixth place, family worship tends to perpetuate itself generaation after generation.[6] Verkuyl says, "In the home we can help the child deeply experience that fellowship with Christ is the highest element in education."[7] In the seventh place, living in the home is a preparation for living in larger social units. This idea is basic social philosophy. In the last place, worship in the home brings church and family closer together in mutual support.

It should be clearly understood that family worship does not make private devotions unnecessary. Father and mother may have some things they need to take to God together without the children or some things they need to take to Him separately. All confessions and intercessions are not to be made known to all members of the family. The child himself needs times for being alone with God, and the parents should guard those times for him. His private meditations should culminate in the family experience.

III. What Principles Ought to Control Family Worship?[8]

The atmosphere of the home must be conducive to worship. It is generally recognized today that such things as love, reverence and gratitude are caught before they are taught. The worship period must be brief. The amount of time will vary, but ten minutes is a good starting point. The program should be varied. The same thing does not have to be done every day. The worship should be social, not individualistic. It should be adapted to the needs of the youngest in the home. Robinson puts it thus: "Christian worship is peculiarly capable of this adaptation. Its spirit is essentially a spirit of childlike trust."[9] The hour or hours of meeting should be arranged by taking every one's responsibilities into consideration. People can always find time for things they think important. The early morning and late evening are often good hours. Sometimes the noon meal affords the best time. When a group is involved, a definite time is essential.

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[6]Robinson, *op. cit.*, p. 10.
[7]Verkuyl, *op. cit.*, p. 123.
[8]Robinson, *op. cit.*, pp. 11-13.
[9]*Ibid.*, pp. 12-13.

IV. How Use the Means of Family Worship?

Now we have come, in a way, to the heart of our subject: What can be done with the means of worship, namely prayer, Scripture and music? Let us consider prayer first, because it is the heart of all worship. Prayer may be defined in many ways. The *Shorter Catechism* (Q. 98) defines it thus: "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." At the basis of all prayer is trust. How can family prayer-life be developed? It almost goes without saying that one learns how to pray by praying. The ideal is for Christian couples to learn how to pray together before marriage, certainly upon marriage. Family worship ought to begin the first day of their lives together. Those who do not begin family worship this early, often begin it with the arrival of the first baby. A mother's prayers often begin before the birth of the baby, for there is something about becoming a mother that makes a woman want to pray. It should be remembered that parents, especially the mother, make impressions on the very tiny baby. While very young the baby responds to the mother's tone, expressions and love. Our own baby, though less than two years old, has for some time now been participating in our prayer life. Of course she does not understand all the significance of what we are doing, but that understanding will gradually come. She is well on the way to learning "Now I lay me down to sleep." The child catches a sense of the value and importance of prayer from his parents' attitude.[10] As soon as possible personal prayer habits should be started. This means simple thanksgiving and petition.[11] Whether "Thou" or "You" should be used in addressing God is debated. I prefer "Thou" as being more conducive to worship. A desire to pray should be aroused in the child.[12] It is better to have no devotions than unwilling ones. Do not hurry at bedtime, for

[10]George Walter Fiske, *The Christian Family* (Used by permission of The Abingdon-Cokesbury Press, New York and Nashville. 1929), pp. 87-88.

[11]*Ibid.*, pp. 88-89. (Suggested prayers for children may be found on pages 89-91.)

[12]*Ibid.*, pp. 91-92.

hurry kills the spirit of worship. If forms of prayer are used, do not overwork them. Original prayers should be encouraged.[13] Often the child will have a quiet talk with mother just before prayer time. This affords an excellent opportunity to help the child think of things to mention in prayer. Prayers ought often be made appropriate to the occasion.[14] Special days and seasons should be taken into account. As soon as the child is old enough, the prayer experience should be explained to him.[15] See to it that he does not make magic of prayer or think God mean when he does not get everything he asks for. The child should be given the privilege of sharing more fully in the household worship as he grows older.[16] For example, he can be called on to ask the blessing at meal-time.

It is suggested that family prayers be sincere, brief, reverent, social and varied.[17] In a sense they should also be prepared. By "prepared" I do not mean to shut out freedom and spontaneity at all. However, for the average person it is a good thing to think over beforehand the things to pray about. Scripture and hymns may often be turned into prayer.

It is interesting to know that devout Jews still have daily family worship and that Roman Catholic family worship largely consists in the use of the rosary. After service on Saturday the husband quotes in the Jewish home Proverbs 31:10-31. This is called the Jews' tribute to womanhood.[18]

"Parents who read the Bible and pray in the children's presence, expressing their trust in God, and then discuss their doubts and fears in face of temporal adversities, confuse the minds of their children and cut from under their feet the ground of faith and trust they greatly hoped to establish."[19] We need to keep in

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[13]George Walter Fiske, The *Christian Family* (Used by permission of The Abingdon-Cokesbury Press, New York and Nashville. 1929), pp. 92-93.

[14]Elizabeth McE. Shields, "First Steps in Family Worship," one of a Series of Leaflets for Parents (Richmond: Presbyterian Committee of Publication, n. d.), pp. 6-14.

[15]Fiske, *op. cit.*, pp. 93-94.

[16]*Ibid.*, pp. 94-95.

[17]Robinson, *op. cit.*, pp. 29-36.

[18]Ella Broadus Robertson, "Worship in the Home," *American Home Series*, nos. 27-37 (Used by permission of The Abingdon-Cokesbury Press, New York and Nashville. 1922), pp. 23-24.

[19]Verkuyl, *op. cit.*, pp. 72-73.

mind that teaching and worship go hand in hand. Connect prayer with the outworking of that prayer in life. Teach the child he is to be a co-worker with God. "Our children may know God, and none else can know him except he become like a little child."[20]

Our next consideration is the use of Scripture in family worship. The devotional attitude must be paramount. Help the child to understand, feel, and turn the Scripture into prayer. Of course all Scripture cannot be turned into prayer, but it can be the occasion for a particular prayer. It will sometimes be wise to ask the Spirit's guidance before reading. In fact, the children should be taught to keep that prayer in mind before all Scripture reading. It is a good principle to read and explain all Scripture in the light of the spirit and teaching of Jesus. Recitation is one means of using Scripture in family worship. Occasionally the golden texts learned in Sunday School can be used. Passages to be memorized can be found in Robinson[21] and in Weigle and Tweedy.[22] Responsive and alternate readings may be used with care. One person, however, will ordinarily do the reading. This reading should take the needs of the family into consideration. Suggestions for reading may be found in religious weeklies, monthly magazines, books on family worship, and manuals. Dr. Love's new book on *How to Read the Bible*[23] affords excellent help in conducting family worship. In his book Dr. Love has a chapter on "Reading the Bible with Children."[24] His principles of selecting passages to be read with children may be summarized thus:

(1) Stories dealing with children;
(2) Stories producing wholesome awe and wonder;
(3) Stories in which moral principles can be clearly seen,
(4) Passages from the New Testament first;
(5) The life of Christ (Westphal's *Through the Bible Day by Day* may be helpful);
(6) The Gospels from the standpoint of increasing difficulty: Mark, Luke, John, and Matthew.

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[20]Verkuyl, *op cit.*, p. 81.
[21]Robinson, *op. cit.*, pp. 20-21.
[22]Weigle and Tweedy, *op. cit.*, 55-57.
[23]Julian Price Love, *How to Read the Bible* (New York: The Macmillan Company, 1940).
[24]*Ibid.*, pp. 164-174.

This chapter also contains unit readings for children. Dr. Love suggests the use of various versions of the Bible, books of Bible stories and the use of hymns with closely related Scripture passages.

Types of Biblical reading most interesting to children are biography, prayers, songs, history and proverbs. Helps, such as maps, current events, poems and pictures, can be used effectively in connection with Bible reading. For example, my wife has made a large scrapbook of the life of Jesus in pictures with the story told in simple language under each picture. Such a book is most helpful in dealing with small children in the home.

The third means of family worship is music. On this subject Verkuyl says, "The assertion of Damrosch that divorces in our country would be reduced by one-half if families sang together, has much to support it."[25] In family worship children's hymns ought to be sung at least part of the time. Danielson's *Songs for Little People* or Thomas' *A First Book in Hymns and Worship* may prove helpful. The great hymns of the Church should also be used. Hymns ought to be made as meaningful as possible to all the family. For this purpose one could use one or more of the following: Benson's *Studies in Famous Hymns,* Wells' *A Treasure of Hymns,* Breed's *History and Use of Hymns and Hymn Tunes,* and any good handbook to a hymnal. Other high quality music may be used for family worship also.

V. How Introduce Family Worship?

A most pertinent question for a family is how to get family worship started. I want to quote what Robertson says very simply and effectively: "If you haven't been having family prayers, begin as you would plant a rose.

1. Select your rosebush and the place for it—that is, let the parents come to an agreement.
2. Prepare the ground—explain as naturally as possible to the children what you wish to do, as not only a duty but a privilege and joy.
3. Plant the bush—summon your courage for the first attempt, and think not of yourself, but of Christ whom you wish to honor.
4. Water the bush—keep it up regularly, and the awkwardness will soon wear off.
5. Look for roses—'In all thy ways acknowledge him, and he will direct thy paths.' "[26]

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[25]Verkuyl, *op. cit.,* p. 92.
[26]Robertson, *op. cit.,* pp. 24-25.

Verkuyl's suggestions are as follows:

1. Get rid of the fear to begin. (The church can supply materials on the subject.)
2. Teach a course on family worship.
3. Encourage hospitality between the home and the appropriate Christian workers.
4. Help other homes start family worship.
5. The pastor has open doors:
   a. at the time of marriage,
   b. at the birth of a little one,
   c. when children become full members of the church,
   d. when parents come into the fellowship of the church,
   e. when joy or sorrow comes to the home.[27]

VI. What Is the Goal of Training Children in Worship?

The goal toward which we are working in training our children in worship is well expressed by Tweedy: "The goal at which we aim in training children to worship is that we may help them to become men and women (1) of sound individual habits of devotion, (2) members of the Christian Church and regular participators in its worship, (3) who have committed their lives to God through Jesus Christ and have experienced His redeeming, regenerating grace, (4) whose worship issues in lives of Christlike service, doing God's will in the world, (5) and who have begun so to know God through worship as to have entered, here and now, upon eternal life."[28] Briefly I would say, to make them true disciples and missionaries of Jesus Christ, that they may glorify God and enjoy him for ever.[29]

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[27]Verkuyl, *op. cit.*, pp. 174-179.
[28]Weigle and Tweedy, *op. cit.*, p. 90.
[29]*Shorter Catechism*, Q. 1.

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I. EXEGETICAL THEOLOGY.

DOCUMENTS OF THE PRIMITIVE CHURCH. *By Charles Cutler Torrey.* Harper & Brothers, New York. 327 pages. $3.50. Another volume has now been contributed by Dr. Torrey to what has been described as the most original piece of twentieth-century Biblical criticism—the Aramaic origins of the Gospels. Any scholar daring and able enough to depart from time-honored landmarks in any field of study and to open new paths to areas of knowledge as yet inadequately explored is bound to be challenged by a cry for adequate evidence. Dr. Torrey replies with characteristic vigor and frankness. His underlying thesis was first applied and illustrated in his new translation, *The Four Gospels,* (1933), and then more thoroughly examined in *Our Translated Gospels,* (1936). In this new volume he re-examines, evaluates and buttresses his conclusions, which represent such a wide divergence from current New Testament criticism. So far at least he has been unable to persuade the rank and file of New Testament scholars of the validity of his claims. But the final word on this subject is yet to be written.

The first three chapters of this work are entitled, The Date of Mark, The Biblical Quotations in Matthew, and Aramaic Gospels in the Synagogue. Here the nascent Christian Church is viewed in its intimate relations to contemporary Judaism. Reasons are presented for considering our first two Gospels as the earliest written testimony designed to convince the Jewish people that Jesus was the Messiah of the Hebrew Scriptures. References in the Rabbinic writings are examined to show that such Gospels in Aramaic (*Gilyōnīm*) were actually in circulation. The Christians (*Mīnīm*) were as yet a sect within the Synagogue but their writings (presumably our first two Gospels) were unacceptable to the leaders of Israel on a par with their inspired Scriptures. These Gospels, circulated first in Aramaic before the middle of the first century, were later translated into the Greek form in which we now have them. If it be said that Dr. Torrey has not made his case, it may also be said that no one has as yet come forward with adequate positive proof of the contrary.

In chapter five, entitled Language and Date of the Apocalypse, Dr. Torrey breaks ground which must be reckoned with. His critical notes on the text of the Apocalypse are especially pertinent and his discussion of the historic background is most illuminating for interpretation of the document. His views which date the writing (originally in Aramaic) during the reign of Galba, (68 A. D.), make it "in certain respects the most important single document for our knowledge of the atmosphere of the earliest period of the Christian church."

Chapters four, six and seven, which discuss the perplexing Origin of the "Western Text," The Palestinian Origin of the Old Syriac Gospels, and Gospels and Diatessaron in the Syriac-speaking Church, present matters

relating to a later stage in textual history. Here Dr. Torrey is concerned not with the origin of the Gospels but with their transmission. He offers a complicated solution to the vexing problem of the Western text: "The four Gospels and the Acts . . . were given an admirably close rendering from Greek into Aramaic" by a Jewish Christian in the second century. "From a codex containing this version . . . a new Greek text, 'the Western,' was translated." Thus Dr. Torrey has added one more factor to be considered in the solution of a many-sided problem in textual history.

H. T. K.

A HISTORY OF EARLY CHRISTIAN LITERATURE. *By Edgar J. Goodspeed.* University of Chicago Press, Chicago. 324 pages. $2.50. Dr. Goodspeed has rendered a real service in making available in popular form a brief survey of the Christian literature written before the Council of Nicea. He gives up-to-date information about the manuscripts of these writings now available, and deals briefly with their author, date, contents and influence. He also calls attention to the many writings of the period which are now lost, or exist only in fragments or imperfect versions. This type of book, naturally, has its limitations. First, dealing with such a large field, the author will disappoint some in not being able to give more adequately the content of the various writings mentioned. Second, the author does not have the space to deal adequately with the many critical questions involved in connection with the date, authorship and occasion of these various writings, and for this information the reader will have to seek elsewhere. For example, the uninitiated will wonder about the validity of the assertions made about the dates and authorship of many of the New Testament writings, some of which are dated well on into the second century. This history does not adequately give the author's reasons, and if the reader will turn to his *Introduction to the New Testament,* (1937), he will find that, too, a rather "popular" work. Thus the reader is driven to too great an extent to take the author's *ipse dixit* for the facts, about some of which there is an inevitable difference of opinion. In spite of these limitations, this is a reference volume which will meet a real need, as it summarizes our present knowledge about many of these writings,—information which would be difficult to collect elsewhere.

J. E. B.

NEW TESTAMENT STUDIES. *Edited by Edwin P. Booth.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 290 pages. $2.50. The sub-title of the book is "Critical Essays in New Testament Interpretation, with Special Reference to the Meaning and Worth of Jesus." There are eleven of these: Semitic Backgrounds and New Testament Study; The Continuing Quest of the Historical Jesus; Dogma and Drama in the Gospel of Mark; The Problem of the Messiahship of Jesus; The 'Ipsissima Verba' or the 'Ipsissimus Spiritus'; The Jesus of 'Formgeschichte'; Heredity and

Environment in Early Christianity; Race Consciousness in Jesus; The New Testament and War and Peace; The Christology of the Apocalypse of John; and Jesus and the Pharisees. These studies vary in quality, and some were far more interesting to this reviewer than others,—but we are not all interested in the same thing. Many of these studies are primarily critical, and, as one of the contributors says, "Historical criticism must pursue its task without being concerned, *in the first instance,* whether or not its findings are religiously valuable. The first question of the historian is, What happened?" This historical quest will prove distasteful to some, as it seems to cast doubt on the religious worth of the Bible. Others will feel that too often the critic's reconstruction of "what happened" depends on his subjective ideas rather than objective facts. Nevertheless, for all who are interested in critical studies in the New Testament this is a volume worth reading. Some of the studies will be found most illuminating and the others will give an idea, at least, of what scholars are saying in this field.

J. E. B.

THE MIRACLE-STORIES OF THE GOSPELS. *By Alen Richardson.* Harper and Brothers, New York. 149 pages. $2.00. This book is of real value, as it re-opens the question as to the place and purpose of the miracles of Jesus. Its purpose is not to discuss the historicity of the miracles, (which the author believes is a matter on which each individual must satisfy himself), but to ask, Why did Jesus perform the miracles which the early Church asserts He performed? The author rejects as inadequate the views that the stories are given merely as historical information; that as wonder-stories they are late embellishments of the Gospel narrative; or that they are simply to reveal the compassion of Jesus in the face of human need. He is convinced that they must be understood in the light of the theology of the Early Church, which believed that in Jesus the power of God was manifested, authenticating His message and proclaiming the dawn of the Age to Come. These stories showed that Jesus fulfilled the Messianic expectations of the Old Testament, and the eye of faith saw in these physical deeds the power of God meeting also the spiritual needs of men. Therefore, the miracle-stories are an integral part of the Gospel message, and Jesus in performing these deeds challenged men not simply to wonder at his power but to accept Him as the Christ of God. J. E. B.

THE FOURTH GOSPEL: ITS SIGNIFICANCE AND ENVIRONMENT. *By R. H. Strachan, D. D.* The Macmillan Company, New York. 354 pages. $3.50. This is the third edition of an outstanding contribution to the study of the Gospel of John. The first edition, which appeared during the first World War, (1917), is now succeeded by a completely revised, rewritten and much enlarged edition. That a book of this type should be printed at all by the Northumberland Press, Limited, at Gateshead-on-Tyne, on paper manufac-

tured in war-beleagured Britain, and then convoyed to America is a tribute which underscores and enhances its worth. Furthermore, the volume itself magnifies the supreme value of our Fourth Gospel as an authentic interpretation of Jesus Christ and esteems it as a contribution of first rank "to our knowledge of the events of His ministry, particularly of the story of the Passion."

The author compares the portrait of Jesus in this Gospel with that of the Synoptics. He appraises the discourses, which occupy approximately one-half of the material of the Gospel. He examines the Evangelist's conception of history. He discusses the purpose and environment of the Gospel, its construction and authorship, and devotes major attention (242 pages) to exposition. His word studies, (*e. g., glory* and *truth*), are lucid, and his statements of definition are most suggestive: *e. g., "Glory* is the whole personal activity of the 'living God,' not merely one of His attributes . . . His *glory* is His self-revealed character and being" (p. 104). The author is convinced that the Gospel is a literary unity. He has abandoned his earlier view that certain portions are editorial révisions or insertions. He has also revised his convictions regarding so-called dislocations in the arrangement of original material. The book is exceedingly well documented, making it quite indispensable as an up-to-date study reference.

The Index of Names should be rechecked: *e. g.,* under Barnard, to what does 186 refer? And under Hoskyns, 314 should be 315; 322 should be 324. References to p. 308 and p. 325 should also be included under this name. The text of the book, however, is exceedingly well written. All students of the New Testament are in debt both to author and to publisher.

H. T. K.

THE SOCIAL MESSAGE OF THE APOSTLE PAUL. *By Holmes Rolston, Th. D., D. D.* The John Knox Press, Richmond, Va. 250 pages. $2. This volume contains the Sprunt Lectures delivered at Union Theological Seminary in Richmond in 1942. President Lacy writes in his introduction ot the book: "More recently, in order to encourage the new generation of preachers and thinkers, the faculty and trustees decided to elect to this lectureship a certain number of younger scholars who had demonstrated capacity for productive thinking. The first of these was the Rev. Holmes Rolston, who had already shown the quality of his mind in the volume, *A Conservative Looks to Barth and Brunner.* The expectations of the faculty and trustees were not disappointed. Seldom has a series, on its delivery, been received with such enthusiasm." One who reads the book realizs that those high words of praise are well deserved. Dr. Rolston is also to be congratulated on the fact that his book was chosen as the book of the month by the Religious Book Club. It is unnecessary to introduce readers of the *Review* to Dr. Rolston, as his writings have been widely circulated in Presbyterian circles and elsewhere.

The book contains eleven chapters, and their titles will give a good idea of the ground covered in the volume: The Church in the Social Struggle, The Social Implications of Paul's Eschatology, The Radical and the Conservative Principles in the Social Message of Paul, The Social Implications of Paul's Thought of God, The Social Implications of Paul's Thought of Man, The Order of Sex—Man and Woman, The Order of Race—Jew and Gentile, The Economic Order—Working and Sharing, The Social Order—Class Divisions, The Political Order—The State, and The Ecclesiastical Order—The Ecumenical Church.

Many of the writers on social problems have gone to the prophets and to Jesus for their material but Dr. Rolston shows that there is an abundance of social teaching in Paul, the great theologian, as well. Throughout the book the author makes it perfectly plain that there should be no conflict between an individual and a social gospel. The author is true to the spirit of Paul in insisting upon the necessity of a true theology as a foundation for a true social message. Social ethics are determined to a large extent by the society's beliefs about God, about man and about eternity.

Dr. Rolston recognizes clearly the distinction between what he calls the radical and the conservative principles in the social message of Paul. The reviewer agrees with him in considering that a most important distinction, though he would somewhat prefer the terms idealistic and realistic. The Christian should try to see the ideal solution to each problem. He should recognize realistically all of the actual factors involved. Then he should try to make as much progress as possible from the present imperfect situation toward the ideal. The author emphasizes the fact that Christianity normally works by the leavening process rather than by revolution. He also recognizes that often the choice cannot be made between white and black, complete good and complete evil, but must be made between different shades of grey. Thus there is a saneness about this book that is absent from much of the literature in the field, though there are many challenges to keep us from becoming satisfied with the *status quo*.

Dr. Rolston is very fair in his interpretations; and when he has found the meaning of Scripture it becomes his authority. S. A. C.

THE THRONE OF DAVID: A STUDY OF THE FULFILMENT OF THE OLD TESTAMENT IN JESUS CHRIST. *By A. G. Hebert.* Morehouse-Gorham Company, New York. 277 pages. $3.75. This is a fresh and stimulating presentation of the relationship of the Old Testament to the New. Its theme, the fulfilment in Christ, is not new, of course, but is the accepted belief of the Church. The critical study of the Bible during the past century, based on presuppositions of humanistic science, however, has led to a wrong view of the Old Testament, and discounted its value in Christian faith. The Old Testament must be viewed in the light of its two great assumptions,—the reality of God and His election of Israel to be His people. It must thus be under-

stood theologically, and then Biblical scholarship will "interpret the text as the Word of God, and learn what the Holy Ghost intends to say in the various books." Viewed in this light, the Old Testament life and aspirations evidenced in the Messianic hopes, the universal mission of Israel, and the Law will be seen to be divine but incomplete. It can only be rightly understood as it receives its fulfilment in Christ, for whom it is the divine preparation and in whom God's plans for the race are consummated. Without endorsing all of the views of the author, the reviewer can say that this will be a helpful book to any spiritually-minded person who believes that the Bible is the Word of God and that Christ is the key to its understanding. J. E. B.

THE FAR HORIZONS OF SCRIPTURE. *By Teunis E. Gouwens.* Fleming H. Revell Company, New York. 160 pages. $1.50. The far horizons of Scripture are obscured today, but even tomorrow, when the clouds of war vanish, they will still be more or less obscured for the simple reason that man left to himself is strangely shortsighted. Dr. Gouwens makes plain the truths regarding God's plan for human redemption which the ordinary Christian confesses to believe but in reality does not relate to his conduct. The Scriptural conception of God's interest in and love for *mankind* is portrayed in unassailable manner. From Genesis to The Revelation the Scriptures portray God as One looking to the redemption of all men. We believe this, but after reading this book the fact is stamped indelibly on our mind. The author does not claim "to discuss the present situation in Foreign Missions . . . The task" he has "assumed is simply that of indicating the Scriptural foundation for the missionary project." The missionary is one sent to tell those who do not know, of God's plan for universal redemption. It is the reviewer's sincere judgment that this book would be an excellent study book for Foreign Missions. It is dealing with the foundations of this great task. That is where we have to build today. The volume is a worthy contribution from an able minister of our own Church. S. J. L. C.

II. SYSTEMATIC THEOLOGY.

THE PHILOSOPHY OF ALFRED NORTH WHITEHEAD. *Edited by Paul Arthur Schilpp.* Northwestern University, Evanston, Ill. 700 pages. $5. In the eyes of most of the eighteen contributors to this weighty symposium, all scholars of note, Whitehead stands forth as one of the truly great philosophers of the age, perhaps of all time. In an era of arid humanism he has brought to this puzzled generation a fresh revival of speculative metaphysics in the grand manner of Plato and Aristotle. While his work is highly original and has led him to create a new terminology, his greatness would seem to consist in the profound synthesis he has made of five great movements of thought. Thus he has woven together: the eternal Ideas of Plato (Whitehead's "eternal objects"); the individual monads of Leibniz (his "actual occasions");

the organic unity of the universe envisioned by Spinoza and Hegel (his "philosophy of organism") ; the creative evolution of Bergson (his "creative advance of nature") ; and the theory of relativity as developed by Minkowski and Einstein. In addition to his extraordinary erudition, Whitehead has the advantage of being a mathematical logician of the first order. He offers us the most ambitious attempt to reconcile idealism and scientific naturalism in a definitely theistic system. It is worthy of note in this connection that he is descended from George Whitehead, the Quaker, and that his father was an influential Anglican clergyman.

By far the most enlightening essay in this volume to the theologian and one worth many re-readings is Charles Hartshorne's contribution: "Whitehead's Idea of God." This able young thinker holds that Whitehead is the first great systematic philosopher whose system leads naturally and consistently to God and does not bring in that concept *ad hoc*. He contends also that Whitehead's theism brings into intelligible unity four doctrines of God, each of which is an extreme abstraction, namely, God as independent Cause, God as the Cosmos, God as Absolute Perfection and God as Relative Perfection. This is only possible by recognizing that God has two natures: His Primordial Nature (complete, perfect, infinite, but deficient in actuality) and His Consequent Nature (relative, incomplete, growing, but intensely actual). Whitehead solves the problem of evil by a new statement of that solution, old as Genesis, which traces evil to that necessary "division of power" whereby the creatures are responsible for, perhaps, all the evil and some of the good and which is consistent with "the ascription of all wealth of actuality to God." Since for Whitehead existence is always social, God's creativity is not exempt from His sharing in the tragic consequences of the decisions of His creatures. In what sense does Whitehead prove the existence of God? Not in the historical sense of "proofs." But in the sense that God is the "supreme and indispensable exemplification" of the ultimate categories of existence (activity-passivity, unity-complexity, being-becoming, joy-suffering, etc.). Thus the order of the universe requires a chief ordering factor, a "cosmic seeker of harmony," Whitehead's favorite of six arguments for God. A surprising amount of evidence is presented to show that Whitehead, contrary to common belief, does teach that God is a conscious Personality and that He is, in the proper sense of the term, i. e., knowing all that is to be known in advance of the unique, actual event, omniscient. Hartshorne gives a particularly brilliant account of Whitehead's view of the Everlastingness of God.

That Whitehead has moved in the direction of a substantial Personal Theism in his later works is a case well made out. The reviewer would agree with those distinguished idealists, Hocking and Urban, however, that Whitehead's system is a not entirely reconstructed naturalism which falls short of reconciling Mind and Nature, makes value sub-personal, reduces Personality to a derivative factor. Whitehead's moral philosophy is, for the

first time, assembled from his many works by the editor in a valuable critical study. Thus Dr. Schilpp shows how Whitehead subordinates the values of Truth, Beauty, Art, Adventure and Peace to the supreme value of Importance, that is, sense of significant place in the ordered universe, and how he, too far, reduces the moral to the esthetic.

Whitehead's Ingersoll lecture on "Immortality," delivered at the age of eighty and included in this volume, is disappointingly vague and reticent. Yet it does echo and re-echo with the conviction that science does not have the last word, that the very conception of value implies persistence and that, in the words of J. S. Bixler, human life may exhibit "the entrance of eternal quality into the fleeting moment." One wishes that it could be said that this great philosophic genius offered assurance of a Revealed Truth or a living, personal communion between man and his Creator. D. M. A.

THE LOGIC OF BELIEF. *By D. Elton Trueblood.* Harper and Brothers, New York. 320 pages. $2.75. As far as this reviewer knows, there exists no better popular introduction to the philosophy of religion than this new contribution from the Professor of the Philosophy of Religion in Stanford University. Lucid, simple and attractive in style, it nevertheless grapples significantly with the problems arising in connection with the religious interpretation of reality. While the angle of approach, as the title implies, is that of the logician, the book totally escapes the pedantry of a dull course in logic and abounds with the freshness of keen reasoning.

The author sets for himself the twofold task of examining the nature of belief in general and of religious belief in particular. The first part of this task is admirably accomplished in Part One of the book, which is entitled The Structure of Belief. The content of this section is indicated by the chapter headings: Belief and Truth, The Nature of Evidence, The Necessity of Faith, and The Authority of Disciplined Insight. The simple exposition in these chapters of the fundamental logical principles of which we all make use, usually unconscious and frequently fallacious, is excellently done and could not fail to prove helpful to anyone dealing with Christian truth. To any college student wrestling with doubt, to any ministerial candidate seeking to think through his theology, or to any educated layman anxious to scrutinize the reasons for the faith that is in him, these chapters alone are worth the price of the book.

Dr. Trueblood devotes the remaining three parts of his volume to an examination of the theistic faith, dealing in order with Types of Belief, The Evidence for Theistic Belief, and Difficulties of Belief. There is no effort to keep one guessing as to his own stand: he is frankly theistic and yet at the same time rigorously objective in his study both of the evidences and the difficulties. The result is a remarkably interesting, fearless and scholarly presentation of Christian theism in the light of contemporary thought. One lays this volume aside with the comforting reassurance that religion and

scholarship have not altogether forsaken one another in the universities of our land. J. N. T.

A NEW HEAVEN AND A NEW EARTH. *By Edwin Lewis.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 248 pages. $2.00. Edwin Lewis has in recent years commanded the attention of forward-looking evangelical Christians, who now welcome anything that comes from his pen. This volume, the Quillian Lectures for 1941 at Emory University, deserves a place with such works as *A Christian Manifesto, The Faith We Declare,* and *A Philosophy of the Christian Revelation.*

The thesis of *A New Heaven and a New Earth* is that since "heaven" (used metaphorically) controls "earth," the fundamental question is that of "heaven." "In the long run, it is heaven that makes earth; it is the ideal that controls the actual; it is what men really believe in that makes them what they are." The reader will not fail to be impressed with the timeliness of Lewis' thesis; the skill and, for the most part, the care with which he uses Biblical material; the insistence that in the Trinity we have the only adequate metaphysic of that universal Brotherhood of Man which the author regards as the criterion of a new and better world; and the appreciation that Lewis evidences for the apocalyptic elements in the New Testament. Lewis has no illusions about "the Christ-centered community." He holds that "the actualization of this community depends upon an intimate personal relationship to Jesus Christ in the depths of the individual soul."

If a person comes to this volume looking for a quarrel, he will find ample opportunity to differ with the writer in some of his interpretations of Scriptural material. Nevertheless he will honor Lewis for his honesty and his reverence for the Word of God—and for the assumption that the Bible is relevant to the task of charting a world that ought to be and, with God's help, can be. W. McP. A.

FEAR AND TREMBLING. *By S. Kierkegaard.* 208 pages $2.75. REPETITION. *By S. Kierkegaard.* 212 pages. $2.75. THE SICKNESS UNTO DEATH. *By S. Kierkegaard.* 231 pages. $2.75. All three of these volumes are published by the Princeton University Press, Princeton, N. J. *Fear and Trembling* and *Repetition* both come out of the crisis Kierkegaard's life involved in his breaking of his engagement with Regina. Kierkegaard felt that it would not be right to Regina to marry her, as he could not take her into his inner life. But his renunciation of her cost him very deeply. As David Swenson has pointed out, part of the relevance of Kierkegaard is his ability to experience significant feeling and to interpret it to the world. These books are Kierkegaard's attempt to attain resignation after his breaking of his engagement. With some men, such a study might be trivial and uninteresting, but in Kierkegaard's hands it is the revelation of the human soul in its deepest feelings. Consider, for example,

the passage from *Fear and Trembling* in which under the figures of Abraham and Isaac he reveals his attempt to make himself appear cruel to Regina in order that she might the more easily forget him. "He, Abraham, climbed Mount Moriah, but Isaac understood him not. Then for an instant he turned away from him, and when Isaac again saw Abraham's face, it was changed, his glance was wild, his form was horror. He seized Isaac by the throat, threw him to the ground, and said, 'Stupid boy, dost thou then suppose I am thy father? I am an idolater. Dost thou suppose that this is God's bidding? No, it is my desire.' Then Isaac trembled and cried out in his terror, 'O God in heaven, have compassion upon me. God of Abraham, have compassion upon me. If I have no father upon earth, be thou my father!' But Abraham in a low voice said to himself, 'O Lord in heaven, I thank Thee. After all, it is better for him to believe that I am a monster, rather than that he should lose faith in Thee.'" (Page 12.)

Repetition, as we have said, comes out of the same crisis in Kierkegaarde's life. One brief quotation from it must suffice to suggest the flavor of the work as a whole. Kierkegaard writes, "No one shall wrest this conviction from me, though there is no language in which I can give utterance to it. I have acted correctly. My love cannot express itself in a marriage. If I were to marry her, she would be crushed" (page 161). These books are written in prose, but in majesty of style and depth of feeling they are poems.

The Sickness Unto Death comes out of the mature period in Kierkegaard's life. It was written just as he passed into the great experience in which he became a positive Christian. The book as a whole is a study of sin in which Kierkegaard uses his own experience as the basis of a profound analysis of the nature of sin. Here, again, the relevance of Kierkegaard is his ability to experience significant feeling and to interpret it to the world. Of this book and of *Training in Christianity* Professor Hirsch says, "No other Christian-religious or Christian-theological works of the nineteenth century stand so good a chance of being introduced into the ranks of the imperishable works of the Christian Church." H. R.

THIS CHRISTIAN CAUSE. *By Karl Barth.* (Published in England with the title, *A Letter to Great Britain from Switzerland*). With an Introduction by John A. Mackay. The Macmillan Company, New York. 56 pages. $.75. This little volume contains three letters by Karl Barth. The first is a letter to the French Protestants, written December, 1939, *i. e.,* about six months before the fall of France. The second is a letter to the French Protestants, written in October, 1940, i. e., at least three months after France was overrun. The third letter is to the Christians in Great Britain. It was written in April, 1941, i. e., after Britain's winter of bombing and before the invasion of Russia. References to these letters had appeared in the

American press but the complete text of them was not available. It is, therefore, with a sense of deep gratitude that we find all three of them published in one volume and made available to the American public. In his introduction to this volume Dr. Mackay says, "It requires only to read the contents of these documents to be convinced, whether one agrees or not with the sentiments they contain, that *they are among the most significant Christian utterances relating to the present conflict*" (italics mine).

The most important letter in this book is to the Christians in England. In this letter Barth insists that this war must be fought because of the Christian understanding of the risen Christ as Lord of history. Barth insists that as Christians we must be fundamentally concerned with the preservation of the "Just State." He understands the war as "a large-scale police measure which has become absolutely necessary to repulse an active anarchism which has become a principle." He insists that as Christians "we must not evade our responsibility for seeing that this war is waged, and waged ardently."

Barth stands in our world like a prophet of the Old Testament. He has dared to speak to the political issues of our time. He has dared to interpret the meaning of the Christian faith in the midst of the titanic struggles of our world. Those who refuse to agree with him should at least assume the responsibility of stating in opposition to him their understanding of what it means to be a Christian in the terrifying world of 1942.

H. R.

CONQUEST OF DEATH. *By F. Townley Lord.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 185 pages. $1.50. With lengthening casualty lists appearing in the newspapers, and still darker days in prospect as the war proceeds, there is a growing need for some strong, reassuring word on the life beyond the grave. *Conquest of Death* is a real contribution toward the supplying of that need. Dr. Lord, pastor of the Central Baptist Church, Bloomsbury, England, has written with two classes of inquirers in mind—"The Christian inquirer who wants to know where the traditional conceptions stand; and those who profess to have no interest in organized religion but who, nevertheless, stand subdued and wistful before an open grave." In the first division of the book the dark problem of Death is set forth, and a survey is given of the many attempts to explain the mystery. In the second division the Christian interpretation is presented in bold and confident words. Especially helpful are the chapters: The Easter Faith, With What Body Do They Come? Is there Hope for All? and A Faith to Live By.

M. A. B.

THEY LIVE—AND ARE NOT FAR AWAY. *By Morris H. Turk.* A. S. Barnes and Company, New York. 164 pages. $1.00. Among the many books now available on the future life, *They Live* is one of the most satis-

fying. Published in 1923, the fourth printing was made last year, helping to meet the growing demand for authoritative writings on this centuries-old subject. The author's chief purpose is to declare that our departed loved ones are alive and near us, that they are living spirits, still working with the Eternal God for the establishment of His Kingdom, and that communion with them is possible to everyone who will meet the simple but exacting conditions. Written in clear, finished style, Dr. Turk's volume will bring comfort and inspiration to many hearts. If the minister has a "kit-bag" of helpful Christian reading for sorrowing members, *They Live* might well be included. M. A. B.

III. HISTORICAL THEOLOGY.

Our Prodigal Son Culture. *By Hugh Stevenson Tigner.* Willett, Clark & Company, Chicago. 162 pages. $1.50. If you are in the habit of reading only sweet, sentimental, devotional books, you'd better leave this book alone. Unless you have the critical approach, leave this book off your list. You won't like Tigner or his work unless you glory in a fighter who steps up into the center of the ring, slugs and lambasts and goes for a knockout. Modern civilization, says the author, like the prodigal son, set out to live its own life. For a time it had lots of fun. There came a day, however, after feeding on the husks, when there was nothing left to do but to return to the father's house. Modern Culture found that its former friends that had given it such devoted support—Science, Big Business, the Law of Progress—could no longer be counted upon. Our civilization then turned to the husks of dictatorship and totalitarianism. In tracing the steps by which we have come to our present sorry state, Tigner's book is reeking with fresh phrases. His style leaps with vigor and his ideas "click."

I confess I was eager to get to the end of this book, not at all because I wanted to finish it. Most modern writers can diagnose. They are expert with the scalpel. They can show us our evil ways. But when it comes to the cure, their ointment either has a fly in it or has stood so long that it has lost its strength. Tigner's cure is good and sound. He wants modern man to return to the Church, believe it or not! He looks at the Church's feet and finds them made of clay, but the Church alone has the gospel. To be sure, the Church for many years now has looked like nothing more "than another social institution making its bid for public support along with a dozen other equally good if not more useful organizations. But history is prodding us to re-examine that judgment. It is driving us to see a new significance in the Church." The Church alone keeps calling men to certain great principles and to live their lives according to a certain high destiny.

This book should not be considered as an elective. It is required reading. A. C. M.

THE STRENGTH OF NATIONS. *By George Soule.* The Macmillan Company, New York. 262 pages. $2.50. Two recent volumes by George Soule, *A Planned Society* and *The Coming American Revolution,* have established him among the ablest interpreters of our economic life. In the present volume he casts his lots unreservedly with that influential minority who condemn as unjustifiable the narrow specialization and the detachment from the pressing issues of contemporary life that have attended the effort to make economics, politics and sociology "scientific" in the most approved sense.

The sub-title of the book, "A Study in Social Theory," is indeed a more accurate indication of its contents than is the title, which is apt to be misleading at a time like the present. In developing his argument for a social "science" that is capable of winning a place alongside the established natural sciences, Mr. Soule maintains that the social "scientists" must cease to revere abstract theory as such and to look so contemptuously upon practical efforts to build a better social order. It is their task to develop a comprehensive science of human behavior that can be used to cure the ills of a sick world, not simply to collect, analyse and catalogue objective data. The development of modern medicine in general, and of psychiatry in particular, furnishes a suggestive analogy. For here theory and practice have been effectively combined to the mutual advantage of both.

This book is particularly valuable as an expression of the attitude now developing among our abler social thinkers, and throughout the discussion there is a wealth of illuminating comment upon current economic and political problems. The analysis of the psychological factors at work in industry and business is especially penetrating. While the author is largely influenced here by the Freudian psychology, he avoids the undesirable extremes that too frequently characterize the disciples of Freud. His treatment of religion is unfortunately among the least satisfactory aspects of the book. Even the noblest religious ideals are dismissed by Mr. Soule as a kind of mysticism that is helpful only so long as no valid scientific understanding of society is available. But he does admit the necessity for an emotional dynamic in the building of a better world and would perhaps find here his real justification for religion. R. F. D.

SOUTH OF GOD. *By Cedric Belfrage.* Modern Age Books, New York. 348 pages. $2.00. Claude Williams was a Tennessee hill-billy of sturdy stock who began life as a "trouble-shooter," felt the call to preach, and for a while was a fire-and-brimstone pulpit sensation in several small towns of his native state. Then Fosdick's *Modern Use of the Bible* fell into his hands, he went to Vanderbilt School of Religion for a brief course, and he waked up one day with many of his hill-billy religious notions burned away by the fires of a new kind of Christianity. He could still

preach brimstone, but the sins and sinners he went after were different now. Social oppression, racial discrimination, economic injustice—these became the sins that stirred his blood, and to the abolition of them in the name of Christ he now dedicated himself and his ministry.

South of God is Claude Williams' eventful and somewhat amazing story. By the middle of the 1930's he was a Presbyterian pastor in a remote town in Arkansas. The plight of nearby miners and share-croppers depressed him. To make common cause with them he defied conventions right and left. He got himself talked about. He made enemies by the dozen. But he packed his church and he became a champion of countless underdogs who worshiped the ground he walked on. It couldn't last, of course. He got himself kicked out of Presbytery for his radicalism. He helped organize the Southern Tenant Farmers' Union. He was horsewhipped by a sheriff and he spent twenty-two days in jail. He flirted with Communism and he finally founded "The People's Institute of Applied Religion." He was often down, but by the grace of God and a staunch little wife, he always came up smiling—and fighting!

The story of a young man in a hurry—too much of a hurry to be either balanced or afraid—*South of God* as a book is an odd mixture: irritating and fascinating, shallow and profound, vulgar and magnificent. It is a combination of biography and sociological essay that reads like a novel. (In England, they say, many readers think it is a novel!) Though marred by several errors of fact, the chief weakness of the book lies in its glorification of an absurdly shallow Christian theology and of a thoroughly one-sided picture of Christ. Bruce Barton's picture of Jesus as a Rotarian success expert is no more of a caricature than Claude's Williams' concept of Christ as a kind of glorified labor organizer.

Nevertheless the book has a message—a message so important that, properly extracted, every Southern preacher's mind would do well to receive it with humility. For if God and Christ are far bigger than Claude Williams thinks, they are also much bigger than many of us Southern Christians make them out to be. If his religion is too radical to make room for the atonement, it may be that ours is often too "respectable" to make way for the Kingdom of God. *South of God* does faithfully indicate something of what it costs to love, after the manner of Christ, our neighbor as ourself.

For this virtue, if for no other, the book should be widely read. Many Southerners might have to resist repeated impulses to throw it out the window, but once they got through it they would never be quite as far "south of God" as they may have been before. J. H. M., Jr.

THE ANDOVER LIBERALS: A STUDY IN AMERICAN THEOLOGY. *By Daniel Day Williams.* King's Crown Press, New York. 203 pages. $2.00. This book will appeal to all students who are interested in the development of

American religious thought. Andover Seminary was founded by orthodox Congregationalists after Harvard had been lost to the Unitarians, and its charter was designed to guarantee that it would defend New England Calvinism against theological liberalism *in perpetuum*. But after the retirement of Edwin A. Parks in 1881 the old faith was openly abandoned. The Andover faculty opened its minds to new currents—evolution, higher criticism, the social gospel—and employed its pens in advocating a new theology fit for the new day. Dr. Williams traces in some detail the progress of this thought as it grapples with the new problems that are emerging—especially as reflected in the pages of *The Andover Review* from 1880 to about 1895. The book contributes an important chapter to the badly needed volume on the Development of American Theology.

E. T. T.

WALTER RAUSCHENBUSCH. *By Dores Robinson Sharpe.* The Macmillan Company, New York. 463 pages. $2.75. Henry Pitt Van Dusen, Professor of Theology in Union Theological Seminary, New York, recently expressed the opinion that the greatest single personal influence in the life and thought of the American Church in the last fifty years was exerted by Walter Rauschenbusch. "Probably the three most influential men in American Church History," he adds, "have been Jonathan Edwards, Horace Bushnell, and Walter Rauschenbusch." Reinhold Niebuhr in a recent volume speaks of Rauschenbusch as "not only the real founder of social Christianity in this country, but also its most brilliant and generally satisfactory exponent to the present day."

Dores Robinson Sharpe, first a student of Rauschenbusch, then his friend and confidential Secretary, was chosen by the family as his "official" biographer. His book, based on careful research, is a labor of love but also a thorough and competent piece of work. It is one of the religious biographies that no minister, and no student of religion, should overlook, an indispensable book if one is to understand one of the most significant chapters in American Church History, and to know one of its noblest and most inspiring characters.

E. T. T.

TIMOTHY DWIGHT, 1752-1817: A BIOGRAPHY. *By Charles E. Cunningham.* The Macmillan Company, New York. 403 pages. $3.75. Timothy Dwight, son-in-law and disciple of Jonathan Edwards, was a great theologian in his own name, one of the great New England succession who sought to improve upon the work of the master. He was also an outstanding evangelical. Single-handed he turned back the wave of rationalism and infidelity at Yale and helped to usher in the Great American Revival, which has had so profound an influence on the development of religion in America. But no doubt his greatest service was to Yale University, his service to the nation through Yale. Timothy Dwight found Yale "a ruined college." He,

more than any other man, made it into a university of first rank. A man of tremendous vigor, charm and personality, he put his impress upon hundreds of students, many of whom were to play an influential part in the history of the nation. All in all, Dr. Cuningham thinks that his accomplishments were no whit less than those of his famous father-in-law. Strange it is that no full-length biography of this outstanding American, this sturdy patriot, this stalwart Puritan educator and divine, had been written earlier. "There is no adequate life of Timothy Dwight," W. W. Sweet wrote a few years ago in his *Makers of* (American) *Christianity*. That omission has now been repaired. And handsomely repaired. E. T. T.

SACRED SCRIPTURES AND RELIGIOUS PHILOSOPHY. *By Bardella Shipp Curtis*. The Caxton Printers, Ltd., Caldwell, Idaho. 315 pages. $3.00. The title of this book is quite misleading. Its chief value is in the insight which it gives us into the credulity of the Mormon mind. The author sketches in brief outline the history and teachings of the Jews in the Old Testament; of Jesus and His disciples in the New Testament; of later periods in the story of the Christian Church; of some of the nineteenth century writers (mostly philosophers, scientists, and poets); and then comes to "a new dispensation of religious thought" as "revealed" to Joseph Smith. In this latter section of the book we have an orthodox statement of the religious faith of the Latter-Day Saints. The Bible "in the main . . . is a sacred history of man from the beginning." The "Book of Mormon," the "Pearl of Great Price," and the "Doctrine of Covenants" are also the word of God. The doctrine taught in these books is that taught by Jesus. "The Bible is the sacred history of the ancient people on the Eastern hemisphere, and the Book of Mormon is a history of the ancient people on the Western hemisphere. These are the two sacred records that Ezekiel prophesied would come together in the last days." The book abounds in typographical errors and factual inaccuracies. Elias of the New Testament and Elijah of the Old are made to be two distinct persons. Augustine (Aurelius), the great theologian of the early Church, "was sent by Pope Gregory to introduce Christianity in England." All critics regard as satisfactory the claim that "the Book of Revelations" (*sic*) was written by John the Apostle. These few examples are an indication of the value of the book. D. W. R.

CHRISTIAN MISSIONS IN TODAY'S WORLD. *By W. O. Carver*. Harper and Brothers, New York. 148 pages. $1.50. The author, in five lectures, confronts us with certain new factors which challenge to rethinking and readjusting of the Christian missionary movement in new world conditions. He believes that the Christian message comes to the world. It does not arise out of the world. It comes as a word of God to men who are lost and in need of a Saviour. The universal mission of Christianity is rooted in the Christian concept of God. The missionary urge is conditioned by the

nature of our faith and the quality of our living experience of God in Christ. When the Church is not missionary it is not Christian. The continuance of the missionary enterprise in this radically new world setting is one of the most necessary tasks of organized Christianity. In such a time as ours world consciousness should be the background of all Christian thinking and planning. The heart of humanity today is being crushed, to be destroyed or to be regenerated and made equal to creating new forms of life expression. The Christian religion affords the only spiritual and unifying basis for a world community. The writer's style is somewhat heavy; his thought clear; and his argument conclusive. D. W. R.

THE CHRISTIAN APPROACH TO THE MOSLEM. *By James Thayer Addison.* Columbia University Press, New York. 324 pages. $3.75. In this very valuable historical study the author traces the relations between Christians and Moslems in the course of Christian missionary expansion and points out what the past reveals and what the present has to offer that may enable the Church to approach more realistically and more intelligently the great missionary task which God has set before His people in carrying the gospel to the Moslem world. The book is divided into three sections: Twelve Centuries of Background; The Modern Age; Problems and Policies. A series of appendices covers a number of Moslem fields which are not presented in the main body of the book. We know of no other such comprehensive review of Christian missions to the followers of Islam. D. W. R.

ON THIS FOUNDATION. *By W. Stanley Rycroft.* Friendship Press, New York. 193 pages. $1.00. In this volume the author seeks to show the importance of spiritual values and relationships in the development and unification of the Americas and to interpret the part played by the missionary movement. He emphasizes the fact that a great civilization can be built only on a spiritual foundation and that Latin America needs the values and ideals of evangelical Christianity. Under Roman Catholicism in Latin America the Bible is a closed book and Christ the Saviour of men is not known. He is surrounded by magic and superstition and the center of fetishism, known only as the helpless babe in arms or the dead man on the cross. The doors of opportunity for Protestant missions were never before so wide open as they are today. D. W. R.

STEPHEN GRELLET. *By William Wister Comfort.* The Macmillan Company, New York. 202 pages. $2.00. A biography, written by the President-Emeritus of Haverford College, of one nf the most famous traveling Quaker ministers and missionaries of the last two centuries. It is a very interesting story and one which vividly portrays the spirit of Quaker belief and practice as exemplified in the life of a Franco-American disciple of this faith, who was consecrated completely to Christ and had no will other than that of his Master. D. W. R.

IV. PRACTICAL THEOLOGY.

THE HIGHWAY OF GOD. *By Ralph W. Sockman.* The Macmillan Company, New York. 228 pages. $2.00. Dr. Sockman, minister of Christ Church, Methodist, New York City, has given us in these Lyman Beecher Lectures, delivered at Yale University, a book which all Protestant ministers, and also many of the better-informed laymen, should read in these days. This is one of the most stimulating, inspiring and altogether helpful books of 1942.

Our Lord's appraisal of the ministry of John the Baptist, found in Matthew 11:2-20 and Luke 7:19-35, has furnished Dr. Sockman with the outline for his discourse. The book, however, is far more than an exposition of the passages mentioned. In chapter one, A Voice in the Wilderness, the author describes the wilderness-like character of human life in many of its aspects today and speaks of what is needed to deliver mankind from the wilderness. In chapter two, A Reed in the Wind, he sets forth some basic principles for the modern prophet's ministry. In chapter three, A Prophet, he gives his view as to the revelation of divine truth. In chapter four, More Than a Prophet, he speaks especially of preaching and counselling. In chapter five, The Least in the Kingdom, he gives his conception of the Kingdom of God. In chapter six, The Children of Wisdom Versus the Children of the Market Place, he speaks of those who want the prophet to go to one extreme or the other in his preaching and ministry.

Dr. Sockman says that he is not attempting to "specialize on any single phase of the ministerial office or to explore deeply any philosophical or theological aspects of the preacher's message. My undertaking," he says, "is more in the nature of an orientation course for the young ministers who have been called to the Kingdom for a time like this, and we hope it may serve also as a reorientation course for those of us who are now bewildered by the encompassing confusion."

The book is to be commended for its good and readable style, its picturesque and colorful language, its arresting form of expression, its use of helpful quotations, its penetration of truth and its insight as to the meaning of some teachings of Scripture. D. H. O., Jr.

PREACHING IN THE EARLY CHURCH: THE MOORE LECTURES. *By Hugh Thomson Kerr.* Fleming H. Revell Company, New York. 238 pages. $2.50. Dr. Kerr, the well known and popular pastor of the Shadyside Presbyterian Church in Pittsburgh, writes not as a professional historian but as a scholarly minister interested in preaching; he describes briefly the Apostolic preaching, the preaching of the Fathers, the preaching of the Greek and Latin Apologists, the great Greek preachers and the great Latin preachers, gathers up the salient characteristics and the main emphases of each group and proceeds to draw the lessons for our own time. Dr. Kerr is a theological conservative and commends the preaching of the original gospel.

"Then, as now, the standard of judgment is the Gospel, the apostolic kerygma. From the proclamation of the Gospel comes the Didache, the teaching, the ethics and all church order worthy of the name. Even theology is the handmaid of the Gospel, and the story of the early church cannot be traced without discovering that when the Gospel fails, preaching falters." But the author notes also that the great preachers of the Early Church were concerned with the world in which they lived. "They championed righteousness in an unrighteous world, purity in the midst of an impure and immoral social order. They were, all of them, moral preachers, preaching for a new and better society." This is a good book, worthy of attention.

E. T. T.

REALITY IN PREACHING. *By Russell D. Snyder, Otto A. Piper, Oscar F. Blackwelder, Fred C. Wiegman.* Muhlenberg Press, Philadelphia. 168 pages. $1.50. This volume contains six readable and helpful lectures delivered at the Hamma Divinity School of Springfield, Ohio. Lutherans, it seems, have much to teach other evangelicals in regard to the preaching and teaching ministry. The lectures of Dr. Snyder on The Place of Scripture in Preaching and The Use of Scripture in Preaching, and the two lectures of Dr. Piper on Doctrine and Preaching, and History and Preaching, are stimulating to a high degree, and the entire volume will reward study.

B. R. L., Jr.

FISHING FOR MEN. *By H. W. Ellis.* Zondervan Publishing House, Grand Rapids, Mich. 183 pages. $1.50. This is a book of sermons appealing to the Christian heart as well as head and emphasizing the lost condition of those who are apart from Christ, God's love and provision of salvation through Christ, and the individual Christian's responsibility in seeking to win others to Christ. In the concluding chapter the author suggests a method of organization for bands of personal workers, together with a plan and program for winning the unsaved and for enlisting church members in the service of Christ. Mr. Ellis is a former pastor and now an evangelist in the Southern Baptist communion.

D. W. R.

NEW HORIZONS. *By Frederick C. Gill.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 127 pages. $1.00. It should be an inspiration to us who are facing the heart-breaking sorrows of an all-out war to read what an English minister is saying to his people who have endured with courage and calmness two and a half years of such a war. It is inspiring to read of "a widespread religious reaction" in England and "a new sensitivity to God." It is inspiring to know that God is preached to the people of a nation that has been bombed, as "The Unsleeping Sentinel." It is inspiring to hear the note of redemption sounded so clearly, to read "that God has gathered to His own great heart all the sorrows of men, and has received in His own body all our sins and torments." It is in-

spiring to read that the Church today is "a living church," "The Body of Christ," "eternal, magnificent," "not a building in which we worship, or a denomination to which we belong, but a divine and supernatural society!" Mr. Gill approaches the old truths of the gospel from new points of vantage and opens for us "new horizons." R. A. L., Jr.

THE CHRISTIAN'S DUTY AND KINDRED SERMONS *By Robert Worth Frank.* Fleming H. Revell Company, New York. 194 pages. $2.00. This is a book of sixteen sermons by a professor in the Presbyterian Theological Seminary of Chicago. In his foreword he gives the purpose of his messages, which is "to present the Gospel as a saving faith for those whose fate it is to live in this crucial historic epoch." He believes that this gospel is both "an evangel and an ethic," but in these messages he emphasizes the ethic particularly, because of his conviction "that this accent is always in peril of being slurred over." Every sermon in the book serves well in helping to carry out his purpose. Dr. Frank's illustrations are all well chosen both from literature and from life. Texts do not appear at the beginning of the sermons, but each one is based upon some important Scripture truth. In the opinion of this reviewer this is an excellent book of sermons with a decidedly healthy emphasis on both the personal and social sides of the gospel. J. M. M.

A HANDFUL OF NUGGETS. *By Alfred H. C. Morse.* Fleming H. Revell Company, New York. 160 pages. $1.50. This is a volume of twenty-four brief sermonic messages, which, for the most part, are interesting and entertaining. The author has tried a little too hard to be clever, and in a number of cases this attempt has led him to the misinterpretation of Scripture passages. Many of these sermon-essays are rather superficial, although some are very helpful. Genuine eloquence is to be found in a few passages. D. H. O., Jr.

FEMININE FACES. *By Clovis G. Chappell.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 219 pages. $1.50. A Chappell book is always an event to many ministers. One wonders how the author, who for years has held outstanding Methodist pulpits in the principal cities of the land, can be so prolific with his pen. This book, his twentieth, is no disappointment. It graphically portrays sixteen women of the Bible and draws pointed lessons for modern life from their characters and experiences. Truly we have here biographical preaching at its best. J. S. A.

REALITY IN RELIGION. *By R. Ames Montgomery.* Fleming H. Revell Company, New York. 160 pages. $1.50. The Professor of Homiletics at Presbyterian Theological Seminary, Chicago, whose book, *Expository Preaching,* received such acclaim, presents in this volume a significant study on the atonement of Jesus Christ. Can we consciously experience the fact of

God, of our salvation from suffering, sin and death? Can we come at last into possession of life abundant and endless? These are the questions the author endeavors to answer as he traces in truly Biblical fashion the story of Christ's death and atonement. Five chapters deal with the cross itself and five follow this experience into the life of the Early Church. This is a book to strengthen faith in believers and win people who are looking for "a definite Christian experience, founded on a solid, historical, verifiable basis."

J. S. A.

LOOK AT THE STARS. *By G. Ray Jordan.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 204 pages. $1.50. This is not a book on the stars, as we might think from the title, but a book on our great need of God today. This popular preacher sounds a hopeful note. He believes in God in spite of everything, and he believes that people can find God. His sermons are never dull or heavy. They abound in illustrations. But we wish that he had gone a little deeper into the philosophy of pain and that he had laid more emphasis on the only way by which men may find God,—the new and living way which Christ has opened into the Holiest by His precious blood.

R. A. L., Jr.

THIS BUSINESS OF BEING CONVERTED. Addresses on the Way of Salvation. *By Ralph G. Turnbull.* Fleming H. Revell Company, New York. 160 pages. $1.50. The pastor of the Elim Chapel at Winnipeg, Canada, brings together in this volume fifteen pulpit messages dealing with the way of salvation. The outlines are appealing; the themes are gripping; and there is a punch and a power about the language of the preacher which lift these messages much above the ordinary. Dr. Turnbull deals in a big way with big themes. The study of the unnamed city beyond the Lake of Galilee which requested Christ to depart after the demoniac is healed is treated skillfully and most helpfully in a message entitled, "A City Rejects Christ." Under the title of "A Pattern Christian" is found a magnificent biographical sermon on Andrew. The sermons, "The Everlasting Gospel" and "The Splendor of God," possess outlines which nearly every reader will want to use. The book is clear, straight gospel preaching.

C. H. N.

IN THE STORM. *By Leslie F. Church.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 206 pages. $1.50. "There is an old French proverb: 'Neither storm nor war last forever.' That is a true saying—yet it is a blessed thing to grow strong in the storm, and afterward to be ready to build again the City of God." In the twelve sermons of this book one will find nourishment for the growth of the soul and foundations for the future. These sermons are beautifully written and effectively illustrated, so that the reading of them warms the heart. They have some of the same appeal of other sermons born in the storm of England's testing. Old

texts are given new turns and applications for the hour. One of the best is "Three Agnostics," the first being the man who says, "I do not know—I do not care"; the second, the man who says, "I don't know but I want to know"; and the third, the man who says, "One thing I know, the rest I go on to know." Great preaching! J. W. J.

A Dialogue in the Desert. *By Gerald Heard.* Harper and Brothers, New York. 74 pages. $1.00. This new book by the author of *The Code of Christ* and *The Creed of Christ* deals with Christ's temptation in the wilderness. The dialogue is in the form of "the lonely voice" representing Christ and "the dark echo" representing the temptation. The writing "has hands and feet." The story of our Lord's temptation becomes vivid and real under the touch of this master. Those who are sensitive to the tragedy being enacted upon the stage of man's soul today, where right and wrong, the spiritual and the material, are in a life and death struggle, will find in this dialogue some cleansing for thinking. Says the "lonely voice": "God's apparent indifference is indeed His patience. Each one of us, though it take to Age's End, must come of his own free choice. God is Ever. Therefore, man may not say Never." Those who have read other works of this author will not want to miss this latest volume. Those who have not become acquainted with him will do well to begin with *A Dialogue in the Desert.*
J. W. J.

Invitation to Worship. *By A. C. Reid.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. 157 pages. $1.50. Designed for and a part of the Harvard Chapel worship, these homilies are gems of wisdom and insight. They demonstrate what a disciplined mind can say in five minutes to enlighten the heart and quicken the will. Dean Sperry writes the introduction, calling to remembrance the tradition established by Francis Greenwood Peabody in his *Mornings in a College Chapel,* which tradition these devotional meditations carry further. Of the fifty subjects in the book most are taken from the Gospels, though some of the most interesting are from the Old Testament and a few from the epistles. Some of the titles are, Prerequisites to Worship, Christ a Gentleman, The Universal Christ, A Failure, Mental Perversion, The Salvation of Zacchaeus, and What Doest Thou Here? Dr. Reid has been Professor of Philosophy at Wake Forest College since 1923. A. N. B.

The Golden Book of Prayer: An Anthology of Prayer. *Edited by Donald B. Aldrich in collaboration with William Oliver Stevens.* Dodd, Mead and Company, New York. 223 pages. $3.00. The title is well chosen. Mr. Aldrich presents here beautiful prayers, both poetry and prose, selected from all ages and various climes, arranged according to type. They are prayers that appeal to the modern mind, choice in their language, expressing the varying moods of the soul,—aspiration, contrition, communion, petition

and the like. Unique are occasional biographical sketches that give new meaning to the prayers which they accompany. Handsomely printed and arranged, the book is excellent, not only as an anthology but also as a daily book of devotions. E. T. T.

OUR DWELLING PLACE—A BOOK OF PRIVATE WORSHIP. *By Gilbert Larsen and Clarence Seidenspinner.* Abingdon-Cokesbury Press, New York and Nashville, Tenn. $2.00. This book is a remarkably fine addition to private devotion and individual worship. In it one finds 32 pictures approximately 8"x10". These pictures have to do with nature and with the important aspects of human life. Opposite each of these full page pictures one finds a page given over to a series of paragraphs suggesting the thoughts concerning the picture which may arouse the emotions closely connected with the experience of worship. The sections of the book are: Our Dwelling Place; Our Earthly Home; Our Loved Ones; Our Daily Bread; Our Strength; Our Father's House. D. H. O., Jr.

ON WINGS OF HEALING. *Compiled by John W. Doberstein; designed and illustrated by W. P. Schoonmaker.* The Muhlenberg Press, Philadelphia. 104 pages. $2.00. This is the kind of book one often looks for but seldom finds, devotional without being sentimental. Designed primarily for times of sickness, it is equally appropriate for any situation. The prayers, Scripture readings, excerpts from Service Books and quotations from great Christian writers of all ages are arranged according to such subjects as: Concerning Prayer; Worry and Its Cure; Thanksgiving; For Forgiveness; Morning and Evening; and all are illustrated with real artistry. A high level of literary as well as devotional merit is maintained throughout the book. In form and color it is a delight—the type of book one loves to give or to possess. With the exception of three selections, the book is uniformly Protestant in thought. N. W. T.

BEHIND THE OPENED HEDGE: Meditations on the Book of Job. *By E. H. Tanis.* Zondervan Publishing House, Grand Rapids, Mich. 114 pages. $1.00. The sub-title indicates that the book is not an exposition of what Carlyle calls "the greatest poem in the world's great literatures," but a series of meditations on this literary masterpiece, the twenty-five meditations, each with a striking title, falling into a logical pattern and presenting worthwhile truths in a helpful way. J. G. McA.

PAUL'S SWAN SONG: A Study of Second Timothy. *By Oscar R. Mangum, Th. D.* Zondervan Publishing House, Grand Rapids, Mich. 136 pages. $1.00. In twenty-two studies the pastor of the First Baptist Church of Lenoir, N. C., gives a discriminating and practical treatment of this last epistle from the pen of the great apostle. The studies are marked by fidelity to Scripture, clear thinking, directness of style and evangelical fervor. J. G. McA.